

BUILDING CONTINUOUS SUCCESSION  
IN A TRANSFORMATIONAL ORGANIZATION

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To my Mother and Father, Irene Dickson and Walter Jeremiah Rodman,  
who always believed in me.

To Donna Dong, Susan Ellfeldt and Kathy Moll, who experienced much of this ministry  
and supported me through the process of completing this thesis.

To Mary Anne and Jack Voelkel, who loved me, prayed for me and shaped me into the  
woman leader I am today.

I hereby command you: Be strong and courageous; do not be frightened or dismayed, for the Lord your God is with you wherever you go.

—Joshua 1:9

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## PREFACE

Where are the People of Vision Today?<sup>1</sup>

Where are the young men and women of this generation who will hold their lives cheap, and be faithful even unto death? Where are those who will lose their lives for Christ's sake—flinging them away for love of him? Where are those who will live dangerously, and be reckless in his service? Where are his lovers—those who love him and the souls of men and women more than their own reputations or comfort or very life?

Where are those who say “no” to self, who take up Christ's cross to bear it after him; who are willing to be nailed to it in college or office, home or missionfield; who are willing, if need be, to bleed, to suffer and to die on it?

Where are the people of vision today? Where are the people of enduring vision? Where are those who have seen the King in his beauty, by whom henceforth all else is counted but refuse that they may win Christ? Where are the adventurers, the explorers, the buccaneers for God who count one human soul of far greater value than the rise or fall of an empire? Where are the men and women who glory in God-sent loneliness, difficulties, persecutions, misunderstandings, discipline, sacrifice, death?

Where are the people who are willing to pay the price of vision? Where are the people of prayer? Where are the people who, like the Psalmist of old, count God's Word of more importance to them than their daily bread? Where are the people who, like Moses, commune with God face to face as one speaks with a friend, and unmistakably bear with them the fragrance of the meeting throughout the day.

Where are God's people in *this* day of God's power?

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1. Excerpt from Rev. H. Guinness, *Sacrifice* (London, England: InterVarsity Press, 1936), 4.

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As a single woman leader, I have the privilege of living in a household community and have done so for almost 40 years. I count it a privilege to have lived in various households with campus ministers. I am thankful to Donna Dong, Sue Ellfeldt, and Kathy Moll who have shaped this household for many of those 40 years along with others. Thank you Sue and Donna for your endless encouragement to complete this thesis-project when there was no light at the end of the tunnel. Thank you Sue for the editorial role you played throughout the whole thesis-project. Thank you Donna, also for the editorial role you played. Thank you Mary Anne and Kathy for the constant prayer support during this process. I want to thank Tiffany Go for her contribution in formatting, imaging work and for her editorial contribution.

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## **ABSTRACT**

The thesis-project will explore the development of continuous succession in InterVarsity Canada. The focus was built on four questions:

- a. How does Scripture shape our understanding of succession that contributes to producing transformational leadership and organizations?
- b. What secular and Christian literature contribute to continuous effective succession?
- c. How can succession development of leadership in a transformational organization (particular attention to Senior and Executive Leaders) occur in InterVarsity Canada?
- d. How can InterVarsity Canada engage its Board of Directors to support continuous succession in developing transformational outcomes?

The thesis-project will provide processes to create continuity of leadership and organizational stability.

# **CHAPTER 1**

## **INTRODUCTION**

In a postmodern society that increasingly distances itself from embracing the Christian faith, it is imperative that the gospel be expressed with integrity, relevance, and authenticity. Jesus requires transformational change and therefore requires leaders who can influence and impact people towards transformation. To transform others, these leaders must first be transformed deeply themselves. If organizations develop leadership from within, they will produce continuity of organizational ethos, values, and philosophy of ministry which ultimately will result in the attainment of the mission.

Transformational leadership coupled with effective succession provides capacity for organizations to grow and flourish. Historically, many Christian organizations provide little continuous commitment to succession throughout the organization. And in most organizations, succession planning is focused primarily on the succession of the CEO through replacement. Most often, these entities must look outside the organization for senior leadership positions. This often produces conflict with the continued values and philosophy of ministry that mark the organization and reduces momentum in ministry. While there are times that it is appropriate to fill positions with external candidates, most organizations only look externally to fill many senior and middle managers. It would be preferable to shift the balance from predominately external candidates towards predominately internal candidates.

In an organization where the stated purpose is the transformation of youth and young adults, it is not only imperative that these values are maintained through succession, but also that the values be held by leaders at all levels. Leaders who are capable of ensuring the transformational process of others must be developed at all levels.

It is through their leadership that the DNA is created and transferred to every level of the organization. Therefore, I believe it is important that succession planning have continuity throughout the organization. And by this I mean, all leadership levels of the organization must be impacted by transformational leadership development and, ultimately, by succession planning. Not only are we looking at the development of each person at each leadership level, but we are also mindful of developing continuous transformational leadership throughout the organization which produces a succession pipeline.

In this type of organization, consistent and iterative transformation must be maintained and grown in a purposeful manner. For this kind of capacity to be developed and grown, it takes consistent values, ethos, and a development of structures that support a common philosophy of ministry. This leadership will then become multiplicative in nature, producing consistent leadership at every level to grow and maintain the transformational purpose of the organization.

The use of succession planning applied to all levels has the capacity to produce internal candidates for most positions including the CEO of the organization, thereby insuring continuity of values, purposes, ethos, and outcomes. In addition, this type of organizational development avoids the disjointed process that often occurs with a hire from the outside. At the same time, this type of succession process leaves iterative processes in place to develop future leadership.

Over the last ten years InterVarsity Canada has endeavored to develop transformational leadership across all leadership levels of our organization. InterVarsity's desire is to develop a process of succession planning that impacts all levels of leadership in the organization—a leadership pipeline, if you will—and one that successfully provides continuation of the purposes, values, ethos and transformational outcomes.

In this thesis, the focus is the development of leaders and the development of transformational-leadership competencies. Dr. Alan Anderson provided the beginnings of this process in May 2007 through his thesis entitled “Transformational Leadership in InterVarsity.”<sup>1</sup> This thesis embraces those findings and develops transformational leadership in senior leadership levels, executive and Board engagement.

These developmental processes provide candidates for entry level, midlevel, and senior leadership positions, as well as potential CEO candidates for the future. This is a model of succession planning that is based on a type of development throughout the organization that produces high-potential people capable of transformational leadership.

In addition, this work will speak to appropriate Board preparation to support this model. Without Board understanding of and support for this model of continuous leadership development, efficacy may be lost.

### **Research Statement, Organizational Focus, and Questions**

This study will explore the development of continuous succession in a Christian transformational organization. As the thesis-project writer and CEO of InterVarsity Canada, I will function as research participant in this study.

InterVarsity Canada is the organizational focus of this research project. Being shaped by God’s word and led by the Holy Spirit, the purpose of InterVarsity is the transformation of youth, students, and graduates, in all their ethnic diversity, into fully committed followers of Jesus. Since 1928, InterVarsity Canada has sought to reach youth and students on campuses and through camps from coast to coast. InterVarsity is present on over 70 campuses reaching 7,000 undergraduates, graduates, international, and high

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1. Alan Anderson, “Transformational Leadership in InterVarsity” (DMin diss., Gordon-Conwell Theological Seminary, 2007), 2-3.

school students. The nine camps reach 10,000 youth during summer and 13,000 youth and adults during the winter months. There are close to 200 permanent staff and 2000 volunteers that serve this ministry.

The organization is divided into three areas: campus ministry, camp ministry, and national services. Each area has appropriate staff directors and senior leader supervisors. The organization is led overall by a CEO and six person executive team that represents the three structural areas.

With the purpose in mind of transformation, the camp and campus communities develop faithful witness, cultivate spiritual growth, demonstrate Christian love, seek all truth in Jesus, shape servant leaders, and grow a missional commitment.

Continuous succession allows the development of a leadership candidate process to continue for successive years to create sustainability for future years. The desire is the development of a process that can have a pipeline of candidates for future roles, including the CEO role.

Four questions shape this study;

1. How does scripture shape our understanding of succession that contributes to producing transformational leadership and consequently a transformational organization?
2. What secular and Christian literature contributes to continuous effective succession?
3. How can succession development of leadership in a transformational organization (particular attention to Senior and Executive Leaders) occur in InterVarsity Canada?
4. How can InterVarsity Canada engage its Board of Directors to support continuous succession in developing transformational outcomes?

The research statement, organizational focus, and questions will guide the development of this study.

### **Definitions and Terms**

#### *Transformational Leader*

Transformational leader seeks to empower followers and develops them to their fullest potential. This is predicated on the fact that the leader is also growing and developing.

#### *Transformational Christian Organization*

To achieve developing a transformational organization, all members of the organizations must have a transformational perspective. All members are aspiring to be transformed by God and become more like Jesus. Followers and leaders are being transformed.

Transactional Leadership is based on a transaction between leaders and followers that results in goals being met. This is not necessarily a style that produces men and women who are constantly becoming more like Jesus. Transactional leadership needs to be an element of transformational leadership.

#### *Continuous Succession*

Continuous succession refers to an organizational system that develops leaders throughout the organization for all levels of leadership. This model is not just filling positions, but developing leaders that will provide continuity of leadership for the organization.

#### *InterVarsity Canada*

A Christian not-for-profit organization that is located in Canada. The purpose of the organization is the transformation of youth, students, and graduates, in all their ethnic diversity, into fully committed followers of Jesus. InterVarsity Canada started in 1928

and is 90 years old. The organization is a member movement of International Fellowship of Evangelical Students.

### **Biblical Foundation for Continuous Transformational Succession**

Chapter two introduces what is meant by a biblical transformational organization. The example of the Samaritan woman portrays the dynamic of transformational change that a transformational organization seeks. The woman is turned from a skeptic into an enthusiastic fan and follower of Jesus. The disciples grew in their understanding of the scope of the gospel through this interaction. In addition, the disciples were also transformed by observing Jesus and receiving his instruction.

The study then turns to clarifying characteristics of leaders found throughout the Old and New Testament scriptures. These are the scriptures used by InterVarsity Canada to provide a biblical foundation of leadership for every leader in the organization. The results of the study of these recurrent themes is delineated in a summary chart.

A study of selected biblical succession examples from the Old and New Testaments is found in the final section of this chapter. The examples were chosen to show some of the key priorities that are utilized to secure a successful succession. This chapter provides an important biblical window to developing a succession perspective.

### **Literature Review**

Chapter three will examine both Christian and secular literature for relevant learning regarding continuous succession. The review will focus on three areas:

1. Examine processes to establish continuous succession within organizations at all leadership levels.

2. Characteristics and competency development at all levels, and particularly at senior levels of leadership.
3. Examples of continuous succession development in three organizations.

Literature is reviewed that sheds light on the development of a robust commitment of succession in leader development and will examine the mechanics of putting an iterative succession process in place. In that examination, the competencies of a leader will be explored. From here the discussion will move to an examination of the conceptual frame for leadership of three transformational organizations which promote growth in leadership and commitment to the organizations transformational mission. The three organizations are the U.S. Army, the Jesuits, and Wesley and the early Methodists.

### **Methodology of Developing Continuous Succession**

Chapter four discusses the application method for continuous succession within an organization based on the literature drawn from foundational biblical texts and secular sources. The research methodology utilized is action research. Action research seeks to improve some pre-existing process of the organization. In this organization, the process to be improved is the continuity of leadership.

A process to establish continuous succession is followed. The model first gains support from the Board and Executive team, builds alignment where needed in the organization, develops a program to shape senior leaders and an executive team, assesses staff for entrance into the senior leader program, develops a learning organization and evaluates the results. This chapter provides the overview picture of succession establishment and the journey required.

### **Evaluating the Model of Continuous Succession**

Chapter five evaluates the success of developing continuous succession in InterVarsity. The action research methodology was evaluated qualitatively by the participation of the Executive team and Board in their support of the process. Surveys and feedback processes were utilized to evaluate how staff were internalizing the material and improvements were made in the next iteration of the program. The primary evaluation for continuous succession is on outcomes, the increase in the overall number of staff, the increase in the number of staff leaders, and the increase in the potential number of staff available for future leadership positions.

### **Concluding Remarks and Recommendations**

The concluding remarks and recommendations review the process of establishing continuous succession. The review includes the components of integration of the biblical foundations with secular sources to develop the chosen process for InterVarsity to establish succession. The recommendations include insights for future work in establishing continuous succession within InterVarsity and in other organizations.

This thesis will now look at the biblical foundations for continuous succession.

## CHAPTER 2

### BIBLICAL FOUNDATIONS FOR CONTINUOUS TRANSFORMATIONAL SUCCESSION

Transformational Christian organizations are those whose primary aim is to see men and women become more like Jesus throughout their lives. These organizations have core leaders who embody Jesus' profound transformational change. With this profound change in their own lives, these leaders cannot help but participate in the transformational process for others as well, both praying and encouraging this change. As people are developed, they in turn continue supporting the transformational process in the next generations. InterVarsity Canada, a ninety-year-old transformational organization, has generations of graduates who attest that their lives were changed for a lifetime through the ministry of Jesus in InterVarsity. People changing and leaders developing is the result.

The Samaritan Woman (John 4:7-42) is a great example of the profound nature of this transformational change. As Michael J. Wilkins duly notes in his book, *Discipleship in the Steps of Jesus*, John's Gospel focuses on transformation as involving a change in understanding about Jesus' identity with God, which is portrayed as a process of cumulative perception and understanding that transforms one from an unbeliever to a believer.<sup>1</sup> In this encounter, Jesus spends time with this woman by the well. In the first scene with the woman and in dialogical style, Jesus convinces her that He is the Messiah through His deep knowledge of her personal life.<sup>2</sup> The woman is changed from an unbeliever into a person who witnesses to Jesus' power and worth, and she immediately

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1. Michael J. Wilkins, *Following the Master: Discipleship in the Steps of Jesus* (Grand Rapids, MI: Zondervan, 1992), 226–27.

2. Raymond E. Brown, *The Gospel According to John I-XII*, second ed. (Garden City, NY: Eleventh Printing, 1977), 176–77.

tells her story to all her people. Raymond Brown underscores this point by stating that she is the figure the Gospel writer returns to in Scene 2 because “it is on her word that the townspeople believe.”<sup>3</sup>

Not only do the interactions with Jesus profoundly change her, but Jesus expands the transformation process beyond her to His disciples. As Brown points out, in Scene 2 Jesus develops transformation in His disciples through modeling biblical values and answering their questions in a dialogical style.<sup>4</sup> The disciples learned about the priorities of the Kingdom and how a leader lives the Jesus life. They come to understand that ministry is shared with others. They experience life with Jesus together and grow together in community. In other words, he advances the gospel into all the lives that He can, and at the same time, shapes His disciples in their transformational walks. As Jesus models a life dedicated to advancing the gospel into all lives that He can, his disciples learn that they too are to live and walk in this way.

It seems evident from this Jesus model that for an organization to be transformational, transformational change cannot just be experienced and lived out by a few frontline people or senior people, but must typify staff throughout the entire organization. Therefore, transformational leadership needs to be developed at all leadership levels. This results in continuous succession.

### **Biblical Leadership Characteristics**

The development of transformational leadership starts with discerning the biblical characteristics from scripture. These are the characteristics that Jesus over time wants developed in each leader in order to participate and enhance transformational change in

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3. Brown, *The Gospel According to John I-XII*, 184.

4. Brown, *The Gospel According to John I-XII*, 181.

others. The scriptures chosen set the stage for study of biblical leadership and an understanding of the biblical characteristics of leaders. This examination will include biblical passages throughout scripture. These passages were selected to shed light on leadership characteristics in the development of a leader. At the end of this section, a summary chart is organized under categories of Be, Know, and Do.<sup>5</sup>

#### Genesis 12:1-4a

The Lord spoke to Abram “Go from your country and kindred and your father’s house to the land that I will show you. I will make you a great nation and I will bless you, and make your name great so that you will be a blessing. I will bless those who bless you, and the ones who curse you I will curse; and in you all families of the earth will be blessed. So Abram went, as the Lord had told him; and Lot went with him. Abram was seventy five years old when he departed from Haran.”<sup>6</sup>

Victor Hamilton notes that Yahweh’s first words to Abram begin with an imperative—“Go.” He is told to go forth from his country, his homeland and his father’s house, and, as Hamilton notes, these are sequences from those less intimate to more intimate in their significance to Abraham.<sup>7</sup> I value Wilkins’ viewpoint that when God directed Abraham to go and leave, a calling motif was established among the covenantal people of Israel which later reverberated in Jesus’ challenge of Mark 8:34-35.<sup>8</sup> As Wilkins states, “That calling is expressed in the pattern of divine initiative and human response.”<sup>9</sup> Abraham hears an explicit calling from God that requires action. As Hamilton

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5. Adapted from Official Army Manual, *Be Know Do* (San Francisco, CA: Jossey-Bass, 2004), 8–18. All leadership passages are from the NRSV and are included in Appendix A. Scripture passages were selected by InterVarsity leadership for leadership development training.

6. All Scripture is taken from the NRSV unless otherwise noted.

7. Victor P. Hamilton, *The Book of Genesis Chapters 1-17*, NICOT (Grand Rapids, MI: William B. Eerdmans Publishing Co, 1990), 370.

8. Wilkins, *Following the Master*, 53.

9. Wilkins, *Following the Master*, 53.

emphasizes, God is asking him to leave those things that make up identity, self-image, stability, and security. It is an extraordinary call that is accompanied by outlandish promises and costs. The promises include birthing a new nation not yet existing, and a legacy of blessing all families worldwide.<sup>10</sup> This is a lofty vision in his seventy-fifth year. It becomes even loftier considering he has never even had a child with his wife, Sarai.

The costs and risks are equally outlandish. He is asked to move far away from his country, leave extended family and friends, give up a secure livelihood and shape a new culture. He is asked to move to a location that God does not disclose— God only states that He will show Abraham along the way. This is an all-in calling to follow God, and Abraham leaves and does just that.

Leadership requires that the leader can hear God’s calling, receive His promises and be willing to risk the costs and act on the calling. At a leader’s core, they trust and obey God.

#### Exodus 18:13-27

Exodus 18 recounts the reunion of Moses and his family—wife Zipporah and his two sons—along with his father-in-law, Jethro the Midianite. This chapter is focused on Jethro, a non-Israelite, who hears Moses tell of God’s deliverance of the Israelite people from slavery in Egypt. He then joins Moses and the Israelite elders in a celebration meal of God. Later, after seeing Moses overburdened in hearing legal cases brought only before him, Jethro rebukes Moses and advises Moses to expand his team in the administration of justice: “You should also look for able men among the people, men who fear God, are trustworthy, and hate dishonest gain” (18:21). Moses listens to counsel

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10. Hamilton, *Genesis*, 373. “Applied to Gen. 12:1-2, this construction means that the first imperative, *go*, is related as effect to cause to this second imperative, *be* [a blessing]. Abram cannot be a blessing if he stays in Haran. But if he leaves, then a blessing he will be.”

and appoints a number of judges to assist in mediating the peoples' cases. Bruckner rightly refers to Brueggemann's hint that we have an echo here of God's promise to Abraham to bless him, so that Abraham would be a blessing and that God will bless those who bless Abraham: "The Lord's intention to bring blessing to the cultures of the world would require freedom *and* justice that provided for what the poorest people needed, not simply what they deserve. The Lord's liberation and justice are shot through with mercy."<sup>11</sup>

As Bruckner notes, Jethro "offered them a structure for the administration of law that they readily accepted. They would continue to follow the Lord's leading and receive the laws of Sinai."<sup>12</sup>

In terms of leadership characteristics, Moses was instructed to seek leaders who had capacity or skill to lead as a judge. These are leaders who feared God more than men, who have integrity, wisdom, and honesty. They are not swayed by people's opinions.

### Exodus 35

Moses is commanded to speak to the people about two things in this passage. The first command was important for people and leaders alike. Everyone, including the leaders, was called to work six days and keep the Sabbath on the seventh day. Disobedience of this command would be punishable by death (Exodus 35:2 reiterates Exodus 31:12-17).

The significance of keeping the Sabbath command is that people and leaders alike would understand that the Sabbath rest is a gift. They, who would be invited to build a

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11. James K. Bruckner, *Exodus*, New International Biblical Commentary (Peabody, MA: Hendrickson Publishers, 2008), 163.

12. Bruckner, *Exodus*, 163.

tabernacle dwelling place for God, would be reminded on a weekly basis that God, who created the world as their dwelling place in six days, *rested* on the seventh. The Sabbath rest command, when obeyed, would enable them to know that “I the LORD, sanctify you” (Exodus 31:13). The Sabbath rest would help them understand that their holiness, or sanctification, is a relational gift of God setting them apart relationally by His redemptive work.<sup>13</sup>

The second point is a command to build the tabernacle. Building it would involve an appeal for generous offerings coming from generous hearts (Exodus 35:5). In this chapter, Moses lays out the vision for the tabernacle and a clear path for implementation. He creates an inspiring vision that compels the people to participate. Moses recruits the right people for the right jobs. He is clear about what the jobs are and the competencies required to carry them out. It was not only important to have skillful people, but also people with the right heart. Bruckner comments that “skilled” signifies wise of heart, a combination of reflective and observant, integrating one’s intelligence and passion.<sup>14</sup>

From these passages we may conclude that inspiring others with a vision, recruitment, and delegation are key skills that Moses possesses as a leader. And he understood the importance of willing and passionate hearts in his followers.

### 1 Samuel 16:1-3

The Lord values the heart of a new king beyond all other criteria. This heart must be one that hears and seeks a right relationship with God. Firth observes that what sets King David apart from King Saul is that God’s presence is with David. “The special concern of 16:1-13 is to begin to show how central Yahweh’s presence with David really

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13. Bruckner, *Exodus*, 274.

14. Bruckner, *Exodus*, 315. “Skilled” in the Hebrew means “wise of heart.”

was.”<sup>15</sup> Both Saul and David were outwardly attractive men. However, while God assented to Saul’s choice by the people for king, Saul’s anointing of David demonstrates not only God’s continued commitment to human kingship, but specifically to David as *His* chosen king, “the one we have expected since Hannah’s Song” (1 Samuel 2:10; cf. 2:35).<sup>16</sup>

Perhaps David’s defiant words to Goliath whom he battles in one-on-one combat reveals David’s heart that hears and seeks a right relationship with God. David informs Goliath that he comes against Goliath “in the name of the LORD of hosts, the God of the armies of Israel” (1 Samuel 17:45) and that God will deliver Goliath and the Philistine army into David’s hands, “so that all the earth may know that the LORD does not save by sword and spear; for the battle is the LORD’s and he will give you into our hand” (1 Samuel 17:46-47). Firth suggests that here we see David with a more profound understanding of Israel’s God-given role as witness to the nations than Saul does.<sup>17</sup>

#### Nehemiah 1:1-11

Nehemiah, the cupbearer to the Persian king, Artaxerxes, was a leader who had deep, emotional connection to the Jews left in Jerusalem after its conquest by Babylon. When the report comes to him that Jerusalem’s survivors are in great trouble and shame, the city’s wall broken down and the gates destroyed by fire (Nehemiah 1:3), Nehemiah’s demonstrated his deep emotional connection by his weeping and mourning for the plight of the people, and also by his spiritual disciplines of fasting and prayer, confession and

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15. David G. Firth, *1 & 2 Samuel*, Apollos Old Testament Commentary (Downers Grove, IL: InterVarsity Press, 2009), 181.

16. Firth, *1 & 2 Samuel*, 180, 182.

17. Firth, *1 & 2 Samuel*, 181.

petition for these people. “When I heard these words, I sat down and wept, and mourned for days, fasting and praying before the God of heaven” (Nehemiah 1:4).

Nehemiah identifies and intercedes for the people. Nehemiah’s prayer in outline consists of 1) an appeal to God that He would listen (v 6a), 2) a confession that he and the people have sinned by not keeping covenantal commands (v 6b-7), 3) a reference to God’s covenant promises (v 8-9), followed by 4) intercession for the people (v 10) for Nehemiah’s personal concern to obtain permission from the king to repair Jerusalem’s walls (v 11a).<sup>18</sup>

#### Nehemiah 2:11-18

Nehemiah goes to Jerusalem with a vision that God put into his heart to restore the city wall. He goes secretly at night to assess the damages to the wall. He then calls the people together, identifies with them in their situation and calls them to come together to rebuild the walls: “Then I said to them, “You see the trouble we are in, how Jerusalem lies in ruins with its gates burned. Come, let us rebuild the wall of Jerusalem, so that we may no longer suffer disgrace” (v 17).

Nehemiah provided inspirational vision based on the facts. He was transparent in his speech to the people, only after he had taken full measure of the problem — not just the physical brokenness of Jerusalem’s walls, but the broken spirit, or shame, of its people. He also took time to decide how to tackle the problem: he invited, “Come, let *us* rebuild” (v 17). Instead of simply announcing what he intends to do, man of action that he is, Nehemiah invites the people’s participation in the fulfillment of God’s call.<sup>19</sup>

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18. H.G.M. Williamson, *Ezra-Nehemiah*, Word Biblical Commentary, vol. 16 (Waco, TX: Word Books, 1985), 166–67.

19. Williamson, *Ezra-Nehemiah*, 187, 193.

#### Nehemiah 4:1-20

While building the wall of Jerusalem, Nehemiah contended with enemies: Sanballat and Tobiah and their people groups, the Arabs, the Ammonites, and the Ashdodites. Williamson observes that the opposition comes from all sides.<sup>20</sup> These people ridiculed the Jewish people and Nehemiah, planned a war, and eventually created internal strife and conflict among the rebuilders of the Jerusalem wall.

Nehemiah addressed each of the challenges with an appropriate strategy. He taught that leadership will always have to contend with conflict, but the conflict needs to be addressed, not avoided. When in conflict, those who are impacted need to be acknowledged and encouraged. So, Nehemiah stood and said to the leaders and the people, “Do not be afraid of them. Remember the Lord, who is great and awesome, and fights for your kin, your sons, your daughters, your wives, and your homes” (v 14b).

As a leader he addressed the conflict, provided a strategic solution to the problems, and inspired and calmed the fears of the people. On this occasion as in others throughout the Book of Nehemiah, it is characteristic of Nehemiah to combine “prayer and action as the necessary and complementary components to face each developing situation.”<sup>21</sup>

#### Matthew 4:18-22

Jesus is calling his disciples to follow and minister with Him. Wilkins notes that, in contrast to the more common practice in first-century master-disciple relationships where disciples choose the master they want to follow, Jesus initiates the choice and call

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20. Williamson, *Ezra-Nehemiah*, 225.

21. Williamson, *Ezra-Nehemiah*, 226.

to those who would be his disciples.<sup>22</sup> “As he walked by the Sea of Galilee, he saw two brothers Simon, who is called Peter and Andrew his brother, casting net into the sea; for they were fishermen. And he said to them, ‘Follow me, and I will make you fishers of men.’ Immediately, they left their nets and followed him” (Matthew 4:18b-20).

Jesus calls them to a higher vision of reaching men instead of catching fish. Mounce makes the observation that “Peter became a leader among the disciples and, along with James and John formed an inner circle.... Jesus calls them from catching fish to a new kind of ‘fishing’.”<sup>23</sup> This is an extraordinary calling to leave their work and follow Jesus. They had an immediate response to Jesus’ call. Wilkins characterizes this as “the pivotal response”: “Once Jesus extended his call, a response had to be made.”<sup>24</sup>

Jesus looks for leaders who are responsive.

#### Acts 6:1-7

In order for the twelve disciples to carry out their role of preaching the word, they needed more help in caring for the growing numbers of disciples. In addition, there was a conflict between two ethnic groups. They decided, much like Moses decided, to develop a selection process to expand the leadership team to carry out these duties. The twelve gave some clear guidelines for selection: “Therefore, friends, select from among yourselves seven men of good standing, full of the spirit and of wisdom, whom we may appoint to this task” (v 3).

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22. Wilkins, *Following the Master*, 107.

23. Robert H. Mounce, *Matthew*, New International Biblical Commentary (Peabody, MA: Hendrickson Publishers, 1991), 33–34.

24. Mounce, *Matthew*, 108.

They were able to select seven men who were full of wisdom and the Holy Spirit, and had good reputations. Reputation is an observation and evaluation of outward behavior made by both Christians and non-Christians. A good reputation then is a clear marker of the underlying character that generates this behavior.

Regarding their leadership selection criteria, Bruce observes: “These might be regarded as ideal requirements for all church appointments.”<sup>25</sup> That is, the seven new leaders 1) had “honorable reputations,” which enabled them to “command complete confidence” among the believers; 2) were “wise men, competent in administration and also qualified to deal wisely with a situation in which such delicate human susceptibilities had to be considered”; and 3) “above all, they must be men of God, filled with his Spirit.”<sup>26</sup>

### 1 Timothy 3:1-13

In this chapter, Paul sends Timothy a letter that lists key characteristics in the selection of leaders. Paul focuses on two levels of leadership: bishops and deacons.

Now a bishop must be above reproach, married only once, temperate, sensible, respectable, and hospitable, an apt teacher, and not a drunkard, not violent but gentle, not quarrelsome, and not a lover of money. He must manage his own household well, keeping his children submissive and respectful in every way—for if someone does not know how to manage his own household, how can he take care of God’s church? He must not be a recent convert, or he may be puffed up with conceit and fall into the condemnation of the devil. Moreover, he must be well thought of by outsiders, so that he may not fall into disgrace and the snare of the devil.

Deacons likewise must be serious, not double-tongued, not indulging in much wine, not greedy for money; they must hold fast to the mystery of the faith with a

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25. F. F. Bruce, *The Book of the Acts*, rev. ed., NICNT (Grand Rapids, MI: William. B. Eerdmans, 1988), 121.

26. Bruce, *Acts*, 120–21.

clear conscience. And let them first be tested; then, if they prove themselves blameless, let them serve as deacons. Women likewise must be serious, not slanderers, but temperate, faithful in all things. Let deacons be married only once, and let them manage their children and their households well; for those who serve well as deacons gain a good standing for themselves and great boldness in the faith that is in Christ Jesus (1 Timothy 3:1-13).

A number of biblical scholars are in agreement that 1 Timothy 3 is all about characteristics for leadership selection. Towner titles his commentary on these 13 verses simply as “Leadership Qualifications.”<sup>27</sup> Fee comments on the first seven verses as “Qualifications for Overseers” and on verses 8-13 as “Qualifications for Deacons.”<sup>28</sup> Fiore is a bit more expansive when he titles his comments on this chapter, “Qualities of Leadership Candidates: Overseer/Bishop (3:1-7)” and “Qualities of Leadership Candidates: Assistants/Deacons (3:8-13).”<sup>29</sup>

Reputation becomes a key characteristic again in the passage. Towner focuses on this quality of reputation. He titles his chapter comments, “Overseers: A Reputation above Reproach (3:1-7),” and “Deacons: A Blameless Reputation (3:8-13).”<sup>30</sup> They must be people above reprimand, people who do not bring shame upon themselves or the ministry of God. The negative characteristics mentioned are behaviors that could easily bring the leaders themselves and the ministry into criticism: excessive drinking, lack of gentleness, greed, gossiping, and lack of moral integrity. Instead, leaders must be wise, with a high standard of moral ethics, with a balanced temperament towards people,

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27. Philip H. Towner, *1-2 Timothy & Titus*, The IVP New Testament Commentary Series (Downers Grove, IL: InterVarsity Press, 1994), 81.

28. Gordon D. Fee, *1 & 2 Timothy, Titus*, New International Biblical Commentary (Peabody, MA: Hendrickson Publishers, 1988), 78, 86.

29. Benjamin Fiore, *The Pastoral Epistles: First Timothy, Second Timothy, Titus*, Sacra Pagina Series (Collegeville, MN: Liturgical Press, 2007), 73, 80.

30. Towner, *1-2 Timothy & Titus*, 83, 90.

clearly following God and a mature believer whose faith has already been tested.<sup>31</sup> Paul knew those in leadership are tested through many issues and temptations, so they need to be solidly rooted in the faith of Jesus. Fee points out three notable features about the list for overseers: 1) they are qualifications, not duties, 2) most reflect observable behavior, and 3) they are not exclusively Christian virtues but also reflect some of the highest ideals of Hellenistic moral philosophy. They are not to behave like false teachers who bring the gospel into disrepute.<sup>32</sup>

#### Titus 1:7-9

In Titus, Paul directs Titus to select leaders on the isle of Crete. Crete was in a difficult situation that required Titus to appoint elders and bishops in every city. Paul was clear about the qualities needed for these roles.

For a bishop, as God's steward, must be blameless; he must not be arrogant or quick-tempered or addicted to wine or violent or greedy for gain; but he must be hospitable, a lover of goodness, prudent, upright, devout, and self-controlled. He must have a firm grasp of the word that is trustworthy in accordance with the teaching, so that he may be able both to preach with sound doctrine and to refute those who contradict it. (Titus 1:7-9)

Towner draws attention to the fact that the leadership qualities that Paul commends to Titus for leadership selection include the same basic code for office that appears in 1 Timothy 3. And again, the list focuses on the quality of leadership candidates' "blamelessness."<sup>33</sup>

Paul is emphatic about the outward behavior of these leaders: they must not be arrogant, angry, or addicted to drinking, violent, or display any element of greed. Paul

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31. Fee, *1 & 2 Timothy, Titus*, 87. Fee notes that deacons are first to be tested before they enter into serving as deacons.

32. Fee, *1 & 2 Timothy, Titus*, 78.

33. Towner, *1-2 Timothy & Titus*, 224.

continues to describe a person who is self-controlled, lives out the word of God, is generous and hospitable to people, and is devoted to teaching the word of God. In other words, Paul unpacks blamelessness of reputation to include the “domestic, personal and ecclesiastical aspects of the candidate’s life.”<sup>34</sup>

#### 1 Peter 5:1-4

In this passage, Peter is focusing on an important facet of leadership. Peter speaks to the leaders: “I exhort the elders among you to tend the flock of God that is in your charge, exercising the oversight, not under compulsion but willingly, as God would have you do it—not for sordid gain but eagerly. Do not lord it over those in your charge, but be examples to the flock” (v 1-4).

David draws attention to the fact that in addressing the “elders among you,” Peter is not speaking to the older people in the church, but to the leaders of the church community.<sup>35</sup>

Peter encourages leaders to *willingly* lead the people that God has given to them. The word “willingly” connotes leading, “not because you must, but voluntarily in a godly manner.”<sup>36</sup> Peter wants the leaders to do their work “with joy and not with groaning.”<sup>37</sup> Peter knows that an unwillingness to lead will soon create other negative motivations such as pride. Peter specifically expresses concern about leadership motivated by gain or compensation, rather than exercised “eagerly”, a term indicating zeal, energy, and

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34. Towner, *1-2 Timothy & Titus*, 224-225.

35. Peter H. Davids, *The First Epistle of Peter*, NICNT (Grand Rapids, MI: William B. Eerdmans, 1990), 175.

36. Davids, *The First Epistle of Peter*, 178.

37. Davids, *The First Epistle of Peter*, 179.

enthusiasm for the job.<sup>38</sup> He is also concerned about leadership that becomes domineering, rather than leaders who lead by being examples to the flock.<sup>39</sup>

### Summary

The above passages of scripture begin to delineate the characteristics of leadership that God, through His Word, wants to see developed in leaders. These are characteristics that will empower continuous succession; these are shaped by the word and are reinforced by God's leaders into the lives of future leaders.

Table 2-1. Summary: Biblical Characteristics of Leadership

<b>Be: Character and emotional intelligence</b>	<b>Know: Reputation and experience</b>	<b>Do: Skills, abilities and gifts</b>
Emotional connection	Willing to Lead	Devoted to Word
Humility	Live out Word	Conflict resolution
Self-controlled	Hear God's Voice	Overseeing
High Moral Standards	Generosity	Visionary
Responsive to God & God's Call	Above Reproach	Implementer
Balanced Temperament	Facing Fear	Caring for People
Gentle	Wisdom	Delegate
Trustworthy	Hospitality	Strategy
Stable	Heart for God	Recruitment Right People
Courageous	Hear God's Calling	
	Full of the Spirit	
	Rooted in Jesus	

Table 2-1 includes a list of the leadership characteristics that were found in these passages in a summary format. The headings of "Be, Know, and Do" are used to categorize these characteristics. "Be" involves areas of character and emotional

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38. Davids, *The First Epistle of Peter*, 180.

39. Davids, *The First Epistle of Peter*, 180, 181.

intelligence. “Know” involves areas of experience and reputation. “Do” involves areas of skill, abilities and gifts.<sup>40</sup>

### **Biblical Succession**

Throughout scripture, there are stories of biblical succession, both negative and positive with regards to succession. It is evident that successful succession does not just happen. The thesis writer has chosen five examples that highlight successful godly succession. Only two of the examples, Jesus and Paul, were able to develop continual succession. Joshua, Solomon, and Elisha did not appear to prepare for succession in a manner that their predecessors had done. The biblical succession examples demonstrate key factors involved in a successful succession and application to continuous succession.

The examples chosen for this thesis are Moses and Joshua, David and Solomon, Elijah and Elisha, Jesus and his Disciples, and Paul and Timothy.

Wilkins is helpful in pointing out some points of general continuity between the Old Testament and New Testament examples where successful succession, or passing on of leadership, takes place. Among prominent Old Testament master-servant “discipleship” pairs he names are Moses and Joshua, and Elijah and Elisha. In both, a person is called to serve God and has another person in a subordinate role as “servant”.<sup>41</sup> “The disciple was in training to carry out the master’s work once the master passed from the scene.”<sup>42</sup> “Therefore, individual master-disciple relationships within the leadership of

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40. Frances Hesselbein and General Eric Shinseki, *Be Know Do: Leadership the Army Way* (San Francisco, CA: Jossey-Bass, 2004), 8–20.

41. Wilkins, *Following the Master*, 61.

42. Wilkins, *Following the Master*, 62.

the nation enabled the leadership function to be passed from one leader to the next.”<sup>43</sup>

The Old Testament discipleship relationships “prepare us for the kinds of relationships to which Jesus would call the apostles and the kinds of relationships that would develop within the church.”<sup>44</sup> “The individual relationships of the Old Testament reveal certain similarities to the training of Jesus’ twelve disciples for their leadership role in the church.”<sup>45</sup>

### **Biblical Examples of Leadership Succession**

#### **Moses and Joshua**

The transition between Moses and Joshua is probably one of the best succession stories in scripture. The story is rich and, over time, gives clarity on the development and preparation of Joshua. This story begins with Moses leading the Israelites in the wilderness.

Moses spent forty years leading the Israelites to the edge of the Promised Land. He learned quickly that he could not lead alone, but needed the aid of others. While still in Egypt, God gave him his brother, Aaron, not to replace him as leader, but to go with him to help him speak to Pharaoh (Exodus 4:10-17).<sup>46</sup> In this way, “God compensated for Moses’ weakness.”<sup>47</sup> Later on, when the Israelites are attacked by the Amalekites at Rephidim, Aaron and Hur are mentioned as helping Moses keep the staff of God raised

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43. Wilkins, *Following the Master*, 62.

44. Wilkins, *Following the Master*, 68.

45. Wilkins, *Following the Master*, 68.

46. Bruckner, *Exodus*, 51.

47. Bruckner, *Exodus*, 52.

high, as “the raised staff is the medium through which the power of God flows.”<sup>48</sup> Only with divine help could the Israelite troops prevail against the Amalekites. Again, Aaron and Hur were men that shored up his weak spots. Moses also learned a lesson from his father-in-law that he could not govern the people without additional leadership help. As Bruckner describes it, “Jethro’s strong advice was to let justice roll down through just judges and ‘good’ legal procedure.”<sup>49</sup> Moses heard Jethro, his father-in-law, and implemented a structure of judges that assisted him to carry out his role as judge. With this delegation of duties, Moses learned to empower and develop the leaders around him to share the task of leadership. This example no doubt was helpful for Moses as he embraced the reality of succession and preparation of the successor.

In addition to Moses’ close aides, Joshua is intentionally selected to receive development by Moses. Joshua is involved in watching and participating in Moses’ leadership. Joshua is first mentioned in Exodus 17:8-16, when Moses instructs Joshua to choose men from among the Israelites whom he will lead to fight against the Amalekites.<sup>50</sup> Pitkanen comments that in Joshua’s first appearance, “he fights for Moses against the Amalekites.”<sup>51</sup> From this point on, Joshua’s leadership capacities are intentionally developed by Moses. God instructs Moses to write down this battle—“Write this as a reminder in a book and recite it in the hearing of Joshua” (Exodus 17:14)—to deeply implant in Joshua an understanding of the works and ways of God.

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48. T. Desmond Alexander, *Exodus*, Apollos Old Testament Commentary (Downers Grove, IL: InterVarsity Press, 2017), 339–40.

49. Bruckner, *Exodus*, 167.

50. Alexander, *Exodus*, 339.

51. Pekka M. A. Pitkanen, *Joshua*, Apollos Old Testament Commentary (Downers Grove, IL: InterVarsity Press, 2010), 24.

Moses continues Joshua's development through a series of opportunities. Joshua is referred to as a "servant" of Moses, or Moses' assistant, when he accompanies Moses on his travel up into the mountain of God (Exodus 24:13-18) where Moses was to meet with God.<sup>52</sup> While Bruckner is of the opinion that Moses and Joshua go only so far together up the mountain and then Moses continues up to the top of Mt. Sinai, the actual language of the text of Exodus 24:13—"Moses set out with his assistant Joshua, and Moses went up into the mountain of God"—allows for the possibility that Joshua, Moses' assistant, saw Moses meet God from a distance, if not from close by, and spent the rest of the journey discussing this encounter (Exodus 24:13-18).<sup>53</sup>

Certainly, Joshua was with Moses and experienced Moses' anger at the Israelites' idolatry (Exodus 32:15-20), and witnessed Moses talking with God like a friend. Joshua demonstrated loyalty and a strong desire for intimate friendship with God as he stayed close to Moses outside the tent of meeting and remained even when Moses would leave. At the tent of meeting, "the LORD used to speak to Moses face to face, as one speaks to a friend. Then he would return to the camp; but his young assistant, Joshua son of Nun, would not leave the tent" (Exodus 33:11). Bruckner underscores how "the friendship of God with Moses in the tent of meeting became the new paradigm for the Lord's friendship toward all Israel," something that Joshua understood from Moses.<sup>54</sup> When Joshua is sent as a spy to the Promised Land for forty days, he and Caleb return with a good report, which was contrary to the other ten spies' negative reports. Joshua

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52. Pitkanen, *Joshua*, 24.

53. Bruckner, *Exodus*, 227.

54. Bruckner, *Exodus*, 294.

demonstrated faith in the face of incredible fear (Numbers 14:6-10) and thus is allowed to enter the land rather than dying in the wilderness.<sup>55</sup>

In Numbers 27:18-23, God directs Moses to begin the process of transferring some of his authority to Joshua.<sup>56</sup> Eventually, Joshua was officially commissioned by God, through Moses, to lead the Israelites. His first major task is leading the Israelites into the Promised Land (Deuteronomy 31:23).<sup>57</sup> Moses was called to invest in him, and commissions him in front of all the people. Moses is authorizing Joshua to the people (Numbers 27:18-23), and God calls Joshua to the same calling that Moses had in his journey with God (Joshua 1:6-9). Joshua is named as a man full of the Spirit, a follower of God, and a man of authority. In Deuteronomy 34:9-10, with Moses' death, Joshua, his successor, is described as follows: "Joshua son of Nun was full of the spirit of wisdom, because Moses had laid his hands on him; and the Israelites obeyed him, doing as the LORD had commanded Moses. Never since has there arisen a prophet in Israel like Moses, whom the LORD knew face to face."

As Pitkanen comments about Deuteronomy 34's content, "Joshua then becomes the leader of the Israelites for the imminent conquest of Canaan."<sup>58</sup>

Moses was led by God in selecting his successor. Biblical succession is led by God's leaders in selecting and preparing the successor. Moses prepared Joshua through action learning. Joshua was given many tasks that shaped his character, spiritual life, and skills. Listening to God, following God in the face of fear, making tough decisions, assuming a servant posture for many years, possessing warrior qualities and skills,

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55. Pitkanen, *Joshua*, 24.

56. Pitkanen, *Joshua*, 24.

57. Pitkanen, *Joshua*, 24.

58. Pitkanen, *Joshua*, 24.

praying to God, praying for people, and praying for the mission were all things Joshua learned to do through Moses' investment into his development as a leader (Joshua 1:6-9).

### David and Solomon Succession

David is mentioned as the King known as “a man after God’s own heart” (Acts 13: 22). The phrase occurs in a sermon that the Apostle Paul preaches, in which he relates God’s testimony about David: “I have found David, son of Jesse, to be a man after my heart, who will carry out all my wishes.” The phrase comes originally from 1 Samuel 13:14, where the prophet Samuel confronts King Saul and tells him, “but now your kingdom will not continue; the LORD has sought out a man after his own heart; and the LORD has appointed him to be ruler over his people, because you have not kept what the LORD commanded you.”<sup>59</sup>

The phrase, “a man after my own heart” should be rendered more accurately, “a man who is all that my heart could desire,” with the added clause, “he will do everything that I desire.”<sup>60</sup> This—a readiness to do whatever God desires—is a key characteristic required by leaders, as identified earlier in this chapter.<sup>61</sup>

The last chapters of 1 Chronicles, from chapter 22 to 29, cover the leadership succession from King David to his son, Solomon, organized around the preparation and provision for the building of the Temple, i.e. the house of God.<sup>62</sup> In 1 Chronicles 29:1-20, God indicates to David that He has selected Solomon as the future king. David was

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59. Bruce, *Acts*, 255.

60. Bruce, *Acts*, 255.

61. Bruce, *Acts*, 255.

62. Martin J. Selman, *1 Chronicles: an Introduction and Commentary*, Tyndale Old Testament Commentaries (Downers Grove, IL: InterVarsity Press, 1994), 210.

preparing to build the house of the Lord, but God gives that task to Solomon instead. In Solomon's preparation, certainly he had the opportunity to watch David lead, was familiar with living and operating in the King's court, and knew David's heart for God and David's intimate and honest communing with God. Selman points out how David's handover to Solomon is modeled on Moses' commissioning of Joshua.<sup>63</sup> For example, there are exhortations about obedience and words of encouragement that are similar: "Then Moses summoned Joshua and said to him in the sight of all Israel: 'Be strong and bold, for you are the one who will go with this people into the land'" (Deuteronomy 31:7) and "David said further to his son Solomon, 'Be strong and of good courage, and act. Do not be afraid or dismayed; for the LORD God, my God, is with you'" (1 Chronicles 28:20).

In 1 Chronicles 28:5-8, as David recounts God's selection of Solomon for King, David recollects that he had many sons, but the youngest and least experienced is chosen by God.<sup>64</sup> This was similar to David's own selection by God as King: he was the youngest, a shepherd, and with no experience in the courts—David was ill-equipped. But just like David, Solomon had a heart for God and some transferable skills. Selman notes how frequently there is an element of surprise in God's choices, evident in His choice of both David and Solomon: God's choice, or divine election "has little to do with a person's innate qualities or achievements.... Rather, it confirms that despite Solomon's weaknesses, God was still working out his own purposes through him."<sup>65</sup>

David's key contributions to Solomon were modeling a heart for God, preparing him for the enormous task of building the Lord's House by giving instruction and making

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63. Selman, *1 Chronicles*, 211.

64. Selman, *1 Chronicles*, 251.

65. Selman, *1 Chronicles*, 250, 251.

concrete provisions for workforce and building materials, and confirming Solomon in the presence of the assembly. The personal confirmation by David transfers authority to Solomon.

### Elijah and Elisha Succession

The succession from Elijah to Elisha provides key lessons both for the leader who welcomes succession and the process of succession. Elijah, a prophet, lived in times of significant Baal worship, introduced during the reign of King Ahab and Queen Jezebel. Ahab did more evil than any other king prior to him (1 Kings 16:30). Elijah challenged the King, but more so challenged the evil of Baal (1 Kings 17-18).

The challenge concerned a drought that God brought onto the land. Elijah confronted Ahab, “As the LORD the God of Israel lives, before whom I stand, there shall be neither dew nor rain these years, except by my word” (1 Kings 17:1). God wanted the people of Israel to know that His authority reigned over any other god. In Canaanite religion it was Baal who had authority over rain and who, in turn, submitted periodically to the god Mōt (death).<sup>66</sup> The challenge led God to direct Elijah to hide for three years. During these years of hiding, God provided for Elijah’s needs through bread and meat brought by ravens and food and shelter with a poor widow (1 Kings 17:4-24). These were extraordinary events that God orchestrated to reinforce for Elijah His authority and trustworthiness. Provan points out that with the raven and the widow, “The threat of death has twice been overcome. The LORD has proved to be sovereign over all the

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66. Iain W. Provan, *1 and 2 Kings*, New International Biblical Commentary (Peabody, MA: Hendrickson Publishers, 1995), 132.

world, controlling both life and death.”<sup>67</sup> These were lessons about God’s provision for His leaders.

After three years, Elijah prayed to God to reverse the drought. The drought was reversed dramatically, and Ahab recognized it was the God of Israel and Elijah who had ended the drought. He realized this God was more powerful than were the gods of Baal. When Elijah continued to confront the idolatry of Baal, which involved the killing of 450 prophets of Baal, Queen Jezebel was not deterred, but in fact, made a severe threat to Elijah’s life. Fear set into Elijah. He fled and hid (1 Kings 19:1-9). In his hiding, Elijah is weary, if not depressed and tells God, “I have been very zealous for the LORD, the God of hosts; for the Israelites have forsaken your covenant, thrown down your altars, and killed your prophets with the sword. I alone am left, and they are seeking my life, to take it away” (1 Kings 19:10, 14).

During this time, God spoke to Elijah regarding a successor and a process of succession: “You shall anoint Elisha son of Shaphat of Abelmeholah as prophet in your place” (1 Kings 19:16b). Elijah found Elisha in the midst of plowing, passed by him and threw his mantle over him (1 Kings 19:19) and eventually enrolled Elisha as his servant. But as Provan points out, “There is, however, no mention of any ‘anointing’ of Elisha as his prophetic *successor*.”<sup>68</sup> Elisha chose to follow Elijah and not join a school of prophets (1 Kings 19:4-18). In fact, Provan provides evidence that God’s succession plan happens, not so much because of Elijah’s half-hearted response to God’s commands, but because of “Elisha’s enthusiasm for joining Elijah.”<sup>69</sup> In Elisha, Elijah’s successor, “Here is someone who leaps at the chance to be a prophet, soon to succeed someone who has tried

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67. Provan, *1 and 2 Kings*, 133.

68. Provan, *1 and 2 Kings*, 147.

69. Provan, *1 and 2 Kings*, 147.

to lay down his prophetic office. Here is someone who ‘runs’, as Elijah did (18:46) before he became suddenly weary. A promising apprentice indeed, cutting loose from human securities and placing himself in God’s hands.”<sup>70</sup>

Elijah had seven years with Elisha after God selected him as successor. During this time, Elisha stayed with Elijah as his servant, being with him constantly. Elisha stayed with Elijah until he departed dramatically to heaven. As Elijah departed, Elisha received the double portion of anointing with the spirit of Elijah (2 Kings 2:9-14). Elisha was chosen by God to be the new prophet for Israel.

This succession unusual in that Elijah had no prior knowledge of Elisha, and Elijah was in a depressed period in his life when God speaks to him concerning Elisha. Even in this low point in his ministry, Elijah obeys God. The obedience of a leader in times of trouble is important to succession. Elijah in the end becomes a prominent prophet that is spoken of by Jesus and appears at the transfiguration.

### Jesus and Disciples Succession

Jesus experienced two succession transitions in his time on earth.<sup>71</sup> The first was the succession transition from John the Baptist to Jesus. Prior to the start of his ministry, John the Baptist was calling all people in his hearing to “repent, for the kingdom of heaven is at hand” (Matthew 3:2). John knew that his ministry and purpose was to prepare the way for the Messiah.

Jesus begins his ministry by intentionally travelling to the Jordan River to have John baptize him. John reluctantly baptized Jesus, knowing Jesus was the Messiah. John

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70. Provan, *1 and 2 Kings*, 148.

71. Carolyn Weese and J. Russell Crabtree, *The Elephant in the Boardroom* (San Francisco, CA: Jossey-Bass, 2004), 16.

felt unworthy for this task, but Jesus knew this baptism was essential in this transition. Contrary to John's reluctance to subject Jesus to a baptism of repentance and confession of sins, Jesus saw his baptism as a proper action "in this way to fulfill all righteousness" (Matthew 3:15). In getting baptized, "Jesus identifies himself with his people in a movement of national repentance. It was required by God. Jesus' own baptism demonstrates his solidarity with the people."<sup>72</sup> God utilized the baptism to provide continuity of succession and to commission Jesus for his coming ministry saying, "This is my beloved in whom I am well pleased" (Matthew 3:17). The spirit of God came upon Jesus at the completion of the baptism. From this point on, Jesus moves into his ministry while also preparing for his departure and successors.

Matthew 4:1-23 is a fitting summary of the ministry model of Jesus that ensures succession. Jesus' second succession transition has gone well for over 2,000 years. After all these years, Christianity flourishes throughout much of the world.

The thesis writer has summarized Jesus' model utilizing four phases. The phases are titled, "Go, Call, Walk and Send." Through these steps, Jesus ensures that the mission moves forward, lives are changed, and disciples are developed and prepared to succeed him in the mission.

In the first phase entitled "Go", after his baptism, Jesus responds and is obedient. He follows the Spirit into the wilderness (Matthew 4:1-11). Mounce characterizes this entire incident of Jesus in the wilderness as Jesus "being put to the test. Will he, like Israel of old, disobey, or will he prove himself worthy of the messianic task assigned to him?"<sup>73</sup> After forty days of fasting, He is tested by the evil one. At each temptation He persists, using the Word of God as His resource in battling the temptation. As a result,

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72. Mounce, *New International Biblical Commentary*, 25.

73. Mounce, *New International Biblical Commentary*, 28.

Jesus perseveres in following God and begins his preaching ministry (Matthew 4:17), knowing that He is led by the Spirit and shaped by the Word of God.

In the second phase entitled “Call”, Jesus calls men to follow him and join the mission. In Matthew 4:18-22, Jesus calls Peter, Andrew, James, and John. His calling is an inspirational vision. They were invited to participate in a calling higher than their current work as fishermen. They were called to follow Jesus and be a part of a movement that would see people become changed for eternity. The calling of the twelve disciples is documented in every Gospel.<sup>74</sup> In each case, the response was to go follow Jesus and leave current life involvements. From the beginning, it is shown as a costly calling with extraordinary benefits. The key thing is to attach to Jesus as followers and grow to become like Jesus.<sup>75</sup>

The third phase is entitled “Walk”. Not only does Jesus invite the disciples to follow him, but he also calls them to move with him as he moves the mission forward from place to place. Mark 3:14-15 explicitly relates that Jesus “appointed twelve, whom he also named apostles, to be with him, and to be sent out to proclaim the message, and to have authority to cast out demons.” Walking with Jesus includes preaching, teaching, healing and calling people to repent and believe (Matthew 4:23). The gospels detail the events of Jesus’ journey with the disciples, including both public and intimate, one-on-one teachings. Wilkins is helpful when he points out that both the terms “disciples” and “apostles” are applied to the Twelve: “Not only are they Jesus’ disciples (believers), but they are also in training to be his apostles (commissioned representatives).... As “disciples” the Twelve are set aside as examples of what Jesus accomplishes in believers;

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74. Wilkins, *Following the Master*, 125. Wilkins attests that “the four Gospels witness unanimously to a core of twelve disciples who were called by Jesus into a special relationship with him.”

75. Wilkins, *Following the Master*, 132.

as “apostles” the Twelve are set aside as the leaders within the new movement to come, the church.”<sup>76</sup>

The fourth phase is entitled “Send”. In Luke chapters 9 and 10, Jesus not only sends the twelve disciples on a field assignment without him, but he sends out seventy men that he appoints in addition to the disciples.<sup>77</sup> In both cases, Jesus clearly delineates the assignment and provides the needed resources for the journey (Luke 9:1-6 and 10:1-12), and then debriefs the groups when they return (Luke 9:10 and 10:17-20). These mission assignments allow the disciples to internalize what Jesus has modeled. Jesus is training them to carry on the gospel mission after he departs.

These four phases provide insight into what was important to shape succession for Jesus. Jesus’ method involves intentional development both individually and in community.<sup>78</sup> He gives His life to them while simultaneously doing the ministry. It is clear from the beginning that the disciples are learners, teachable, passionate, bold and faithful.

### Paul and Timothy Succession

The fifth succession relationship examined is the one between Paul and Timothy. Their relationship begins in Acts 16:1-3, when Paul went to Lystra, “where there was a disciple named Timothy.” The writer Luke mentions Timothy’s background and reputation: Timothy’s mother was a believer and his father was a Greek. He is well thought of in his hometown as scripture reports: “He was well spoken of by the believers in Lystra and Iconium” (Acts 16:2). Paul himself writes about Timothy and his family

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76. Wilkins, *Following the Master*, 149.

77. NASV footnote on Luke 10:1 notes that other ancient authorities read seventy-two.

78. Wilkins, *Following the Master*, 139–40.

background: “I am reminded of your sincere faith, a faith that lived first in your grandmother Lois and your mother Eunice and now, I am sure, lives in you” (2 Timothy 1:5). It is apparent that Paul thinks that this young leader will be an asset to the ministry. Paul invites Timothy to join him on his travels to establish and visit existing congregations.

Given Timothy’s Jewish/Greek background, Paul’s desire is to circumcise Timothy to make him more acceptable to the Jewish people as they witness. F. F. Bruce raises a good point that Paul was not being inconsistent in his stance about not requiring Gentile believers like Titus to undergo circumcision. “It was Timothy’s mixed parentage that made Paul decide to circumcise him before taking him along as his junior colleague. By Jewish law Timothy was a Jew, because he was the son of a Jewish mother, but because he was uncircumcised he was technically an apostate Jew.”<sup>79</sup>

During his travels with Timothy, Paul establishes a close relationship with him, what Towner characterizes as a father-son one, indicating “an intimate relationship of mutual love.”<sup>80</sup> This closeness is seen as Paul refers to Timothy as his son in several instances (Philippians 2:22; 1 Timothy 1:2, 19; 2 Timothy 1:2, 2:1) and as Paul encourages Timothy in his timidity (2 Timothy 1:6-7). Paul includes Timothy in the salutary greetings in several epistles and wrote two letters directly to Timothy. Towner points out that depending on how one places 1 Timothy into Paul’s ministry chronology, “as few as five to seven or as many as ten to fourteen years” have passed since Paul recruited Timothy in Lystra.<sup>81</sup> Paul is shaping a leader who is passionate for the gospel. He is developing Timothy’s inner life and, in so doing, addressing fears that could hinder

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79. Bruce, *Acts*, 304.

80. Towner, *1-2 Timothy & Titus*, 21.

81. Towner, *1-2 Timothy & Titus*, 21.

his ministry. Paul is concerned to develop Timothy's whole person in his relationship with God and the mission.

Paul trains Timothy by having him accompany him on missionary journeys. This was a process of watching, participating, and debriefing along the way, much like Jesus' model. Paul formed a ministry team with Silas. The three men journeyed and learned together. Part of Timothy's development in this time included ministry assignments. Paul sent him to Thessalonica (1Thessalonians 2:17-3:10), Corinth (1 Corinthians 4:16-17; 16:10-11), Philippi (Philippians 2:19-24), and Ephesus (1 Timothy). He had clear tasks detailed by Paul. One important priority Paul implemented during these visits was providing an introduction and commendation for Timothy, often included in his letters to the churches. By doing so, an older leader is able to transfer some of their authority to the new person going into a new setting. In each setting, Timothy develops maturity, confidence and increased leadership. After each experience, Timothy brings a report back to Paul. And, of course, Paul is eager to hear the condition of the believers (1 Thessalonians 3:5).

In his time with Timothy, Paul builds key priorities into this young leader's life to create a successor for the ministry. The first priority is to "guard the gospel" (1 Timothy 6:20). Timothy was instructed to guard the gospel to ensure all believers would be equipped for the ministry. For Paul, the internalization of scripture and teaching founded on Jesus' teachings is the foundation of the ministry. He says to Timothy, "All scripture is inspired by God and profitable for teaching, for reproof, for correction, and for training in righteousness, that the man of God may be complete, equipped for every good work" (2 Timothy 3: 16-17).

The second priority is to build up the next generation. Succession does not end with one person in Paul's mind. Timothy is told to invest in other people. Paul says to

him, “What you have heard from me before many witnesses entrust to faithful men who will be able to teach others also” (2 Timothy 2:2). The growth of the gospel requires many people developing many other people in order to grow the ministry.<sup>82</sup>

The third priority is one of courage in the face of suffering in sharing the gospel. Paul recounts his sufferings on a number of occasions to Timothy and other believers. He wants them to know that spreading the gospel will entail suffering. He tells Timothy, “Do not be ashamed, then, of the testimony about our Lord, or of me his prisoner, but join with me in suffering for the gospel, relying on the power of God” (2 Timothy 1:8). Paul wanted Timothy to be courageous in the face of suffering knowing that the dissemination of the gospel is worth it all.

Stott aptly titles his commentary on 2 Timothy “Guard the Gospel” and provides a clear summary of the three priorities already enumerated: “Above all, we are called to *guard* the gospel, keeping it pure whatever the cost, and preserving it against every corruption. Guard it faithfully. Spread it actively. Suffer for it bravely. This is our threefold duty vis-a-vis the gospel of God as expounded in this first chapter.”<sup>83</sup>

The last priority is so critical that all the others could not exist without this priority firmly in place. Paul charges Timothy “to present yourself to God as one approved” (2 Timothy 2:15). Throughout 1 and 2 Timothy, Paul delineates the behaviors to embrace and behaviors to reject in order to possess a Godly character. Godly character and holy living are requisite to be a successful minister of the gospel.

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82. Jack Barentsen, *Emerging Leadership in the Pauline Mission* (Eugene, OR: Pickwick, 2011), 266.

83. John R. W. Stott, *Guard the Gospel: the Message of 2 Timothy*, The Bible Speaks Today Series (Downers Grove, IL: InterVarsity Press, 1973), 47.

## Summary

In this section, five biblical succession examples were reviewed. These examples range over more than 1,600 years from Moses to Paul. These examples describe a number of common characteristics within the succession process: profound experiences with God, a clear calling, recognition that God's word is alive, teachability, boldness, sacrificial living, and lifelong service. All the examples of predecessors prepared their successors by modeling, training, teaching, or a combination of the three. The results vary in terms of success in continuous succession. Joshua, Solomon, and Elisha did not go on to develop successors of their own. Their God-centered leadership stopped with them. Only Jesus and Paul had continual succession after their deaths.

Table 2-2 summarizes a leader's key characteristics and the building blocks utilized to develop the successor. These characteristics of the leaders and building blocks are the foundation of development and training programs for leaders. These are utilized to develop continual succession in InterVarsity Canada.

Table 2-2. Summary of Biblical Succession Characteristics and Building Blocks

<b>Leaders' Characteristics</b>	<b>Building Blocks with Successor</b>
Friend of God	Ministry Assignments
Listening to God	Delegation
Praying to God	Navigating Conflict
Boldness	Commissioning
Confronting Evil	Preparing Resources
Led by Spirit	Feedback
Shaped by Word	Participating in Ministry
Praying for People	Love, Care and Affirmation
Sacrifice	Teachability
Obedience	Clear Teaching
Calling	Call to Godly Character
Visionary	Apprentice
Passionate about Jesus	Passing on Authority
Perseverance	
Good Reputation	

This chapter reviewed what is meant by a biblical transformational organization. This type of organization fosters the opportunity for significant change in devotion to Jesus. To accomplish this profound change, Jesus calls people to follow Him, partner with Him, and lead with Him in the change process. The biblical study on leadership characteristics shows the kind of leader that God desires. The studies on biblical succession provide a summary of how God develops succession through His people and the various methods and manners that He utilizes. The leadership characteristics and the succession process studies are utilized in the development of continuous succession.

## CHAPTER 3

### LITERATURE REVIEW

This chapter reviews literature that highlights necessary realities in developing continuous succession throughout an organization. The review of literature focuses on secular corporate literature, especially when addressing the continuous succession and leadership competencies. Christian literature reviewed provides insight into areas of leadership development and competencies.

Organizations today—whether for-profit or non-profit, whether Christian or secular—are facing new challenges in a fast-paced environment. These challenges are summarized in the “2016 Trends in Executive Development” which states that “these rapidly evolving demands include everything from climate change to demography, shifting customer requirements and expectations, volatile economies, the rise of technology, globalization, new markets, and new attitudes towards work.”<sup>1</sup>

In the current North American workforce the authors of *Leading with Vision* report, “Experienced leaders of the baby boomer generation continue to retire at a pace of 10,000 per day.”<sup>2</sup> With this decline in the boomer generation, the Generation X population, a smaller population than the boomer generation population, is moving into management roles. Many Gen Xers are taking senior executive positions with inadequate preparation. The millennial generation will be 75% of the workforce in 2025, and many executives do not know how to supervise or handle this generation.<sup>3</sup> Securing competent

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1. Executive Development Associates (EDA), *2016 Trends in Executive Development, Executive Summary* (Oklahoma City, OK: EDA, Pearson TalentLems, PAN, 2016).

2. Bonnie Hageman, Simon Vetter, and John Maketa, *Leading with Vision* (Boston: Nicholas Brealey Publishing, 2017), xiv.

3. EDA, *2016 Trends*.

leadership to create organizational sustainability is at a crisis for many companies.

Continuous succession is one means to ensure organizational sustainability.

The literature review is structured around three topics to gain better clarity about continuous succession. The three areas are:

- a. Processes to establish continuous succession within organizations at all leadership levels.
- b. Competency and leadership development.
- c. Examples of continuous succession development in three organizations.

### **Processes to Establish Continuous Succession**

Continuous succession is an approach to ensure that an organization has a steady, reliable source of staffing talent that will meet the organization's needs for the future. Succession planning is a process that enables and empowers continuous succession.<sup>4</sup> The goal of succession planning is to ensure that all key leadership roles are filled with primarily internal candidates who are prepared to be successful.<sup>5</sup>

The concept of developing talent to mitigate personnel losses is not new. As far back as the 19<sup>th</sup> century, the British Army and Civil Service had a sense of succession planning as a structured process with multiple layers of leadership.<sup>6</sup>

One of the first people to recognize the need for succession management was Henri Fayol (1841-1925). Fayol, who was both a managing director of a French coal company and an early twentieth-century business management writer, recognized that

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4. Michael Timms, *Succession Planning That Works* (Victoria, BC: Friesen Press, 2016), 1.

5. Timms, *Succession Planning That Works*, 2.

6. David Clutterbuck, *The Talent Wave: Why Successful Planning Fails and What to Do About It* (London, England: Kogan Page Limited, 2012), 7.

management had the responsibility to ensure the required personnel for the company. Failing this priority would lead to ill-prepared personnel and eventually ineffective companies.<sup>7</sup>

As the size and numbers of corporations grew, so did the need for leadership stability and organizational sustainability. The enormous technological developments and the globalization and growth of businesses coupled with speed of change also points to the large need for well-developed leaders at all levels of the organization.<sup>8</sup> In addition, older paradigms of employee commitments to the workplace are changing. Employees rarely stay in a company for their whole work career.<sup>9</sup>

Leadership is vital to the success and longevity of organizations. Leadership succession is a mechanism to identify good leaders and also to develop them internally. Succession planning is defined in many different ways.<sup>10</sup>

Rothwell, a professor of Workplace Learning and Performance as well as a leading consultant leading in succession planning defines succession planning as “the process that helps stabilize the tenure of the personnel. It is perhaps best understood as an effort designed to ensure continued effective performance of an organization, division, department, or work group by providing development, replacement and strategic application of key people over time.”<sup>11</sup>

Rothwell recognized that a company must make succession planning an intentional effort. He established steps to develop effective succession plans. These steps

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7. William J. Rothwell, *Effective Succession Planning: Ensuring Leadership Continuity and Building Talent from Within*, fourth ed. (New York: AMACOM, 2010), 6.

8. Rothwell, *Effective Succession Planning*, 43.

9. Rothwell, *Effective Succession Planning*, 46.

10. Rothwell, *Effective Succession Planning*, 14–15.

11. Rothwell, *Effective Succession Planning*, 66.

provide clarity and an action plan in the process of developing a succession plan. This is a thorough process to ensure, if followed, that the succession plan will be successful. It requires significant commitment on the part of the Executive Leadership team to make succession planning work. The steps include buy-in from Executives, developing competencies, assessing potential staff, developing a performance system, establishing assessments, planning for staff development, implementing plans, establishing a talent inventory, establishing accountability, and evaluating the results.<sup>12</sup> Figure 3-1 shows the steps that Rothwell has suggested.

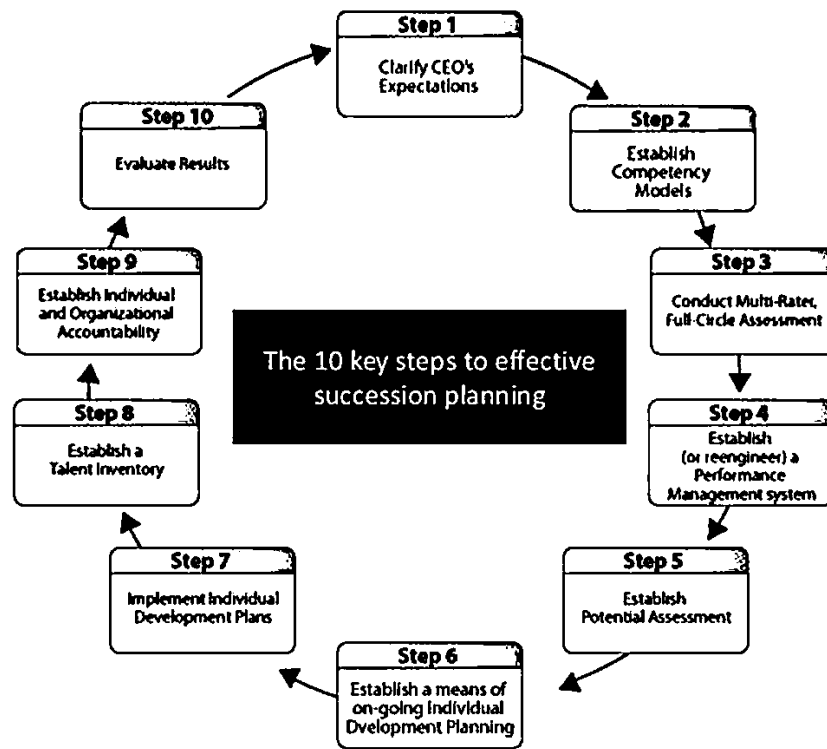
Crucial to the success of these programs is the commitment of the CEO and Executives. Often the Human Resource team is delegated this assignment due to the busyness of the Executive Team. It appears that most times this delegation has occurred, the program is not successful.<sup>13</sup>

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12. William J. Rothwell, "Ten Key Steps to Effective Succession Planning," Rothwell and Associates, July 17, 2015, accessed March 2, 2019, [http://www.leapros.com/assets/downloads/Succession\\_Planning1.pdf](http://www.leapros.com/assets/downloads/Succession_Planning1.pdf)

13. Rothwell, *Effective Succession Planning*, 131.

Figure 3-1. Rothwell's Ten Steps<sup>14</sup>



Establishing a succession mindset requires a great deal of preparation. With a lack of senior level commitment, financial funding and resources, organizations frequently have a replacement approach for providing staff to meet the required staffing needs.<sup>15</sup> This means that when a person departs from their position, an interim person moves into the role, and a search is begun to replace the person who departed. The interim person usually has little experience or development in the role that they are filling. The search usually results in a staff hire from outside the organization. This is not always a bad option, but it should not be the predominant option for an organization. The

14. Rothwell, *Effective Succession Planning*, 12.

15. Noel Tichy, *Succession: Mastering the Make-or-Break Process of Leadership Transition* (New York: Penguin Group, 2014), 339.

disruptive transition, cost of the search and loss of institutional memory, culture, and knowledge often result in a loss of productivity while new hires are struggling to understand the organization and contribute to growth.<sup>16</sup>

Rothwell's model has provided an ability for corporations to establish a mindset of development of the staff at all levels as well as to review what is needed in the future. These ten steps systematize a process and provide helpful guidelines for all organizations, large and small, to institute a succession mindset and plan.<sup>17</sup>

David Clutterbuck, a renowned HR consultant, coach, and writer, provides another definition of succession planning as “a dynamic process of aligning employee aspirations and talents with the constantly evolving needs of the organization and of providing employees with the resources and support they need to grow into new roles.”<sup>18</sup>

Clutterbuck realizes that the organizational environment is an ever changing environment with ever changing people dynamics.<sup>19</sup> Often this reality does not fit easily into linear steps such as Rothwell has developed. He acknowledges that these dynamics make succession planning a more complex system than most organizations want to embrace. He views succession planning as “complex adaptive systems, or even complex evolving systems. Such systems cannot be controlled, and attempts to do so tend to deliver worse results than if they were left alone.”<sup>20</sup>

Clutterbuck's main suggestion to increase effectiveness in succession planning is to avoid rigid systems and spend more time on development of people as well as

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16. Tichy, *Succession*, 339.

17. Rothwell, *Effective Succession Planning*, 12.

18. Clutterbuck, *The Talent Wave*, 11.

19. Clutterbuck, *The Talent Wave*, 11

20. Clutterbuck, *The Talent Wave*, 45.

providing training about the organization. He encourages corporations to prioritize developing people rather than filling positions, even though positions need to be filled.<sup>21</sup>

Sobol, Harkins, and Conley, in reviewing the current succession literature, developed a seven-step method. In learning from other researchers and the failing succession planning corporations, they were inspired to keep what is working, but put emphasis on some other areas to endeavor to increase performance.<sup>22</sup>

The seven steps are: “building a development mindset, drive organizational alignment, inspire a learning organization, ensure honest decision making, segment, align and develop talent, continually assess talent, and gain support of CEO, Executive and Board.”<sup>23</sup> Building a developmental mindset and driving alignment are the features that keep the succession plans vibrant and contribute to creating organizational sustainability. Staff are cared for and in turn loyalty is created.<sup>24</sup>

Having a system that is focused on sustainability, not just on recruitment and assessment of people, is a necessity for all organizations that develop a succession plan.<sup>25</sup> Focus on sustainability allows more focus on development, progression of the people, discussion and evaluation of the staff as well as the needed alignment of the organization culture. This model emphasizes development and relational dialogue amongst staff.

*The Leadership Pipeline* developed by Charan, Drotter, and Noel seeks to drive succession throughout the organization. Their definition of succession planning is “perpetuating the enterprise by filling the pipeline with high-performing people to ensure

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21. Clutterbuck, *The Talent Wave*, 14.

22. Mark Sobol, Phil Harkins, and Terence Conley, *Linkage Inc.'s Best Practice for Succession Planning: Case Studies, Research, Models, and Tools* (San Francisco, CA: John Wiley and Sons, 2007), 3.

23. Sobol, Harkins, and Conley, *Linkage Inc.*, 24–28.

24. Sobol, Harkins, and Conley, *Linkage Inc.*, 28.

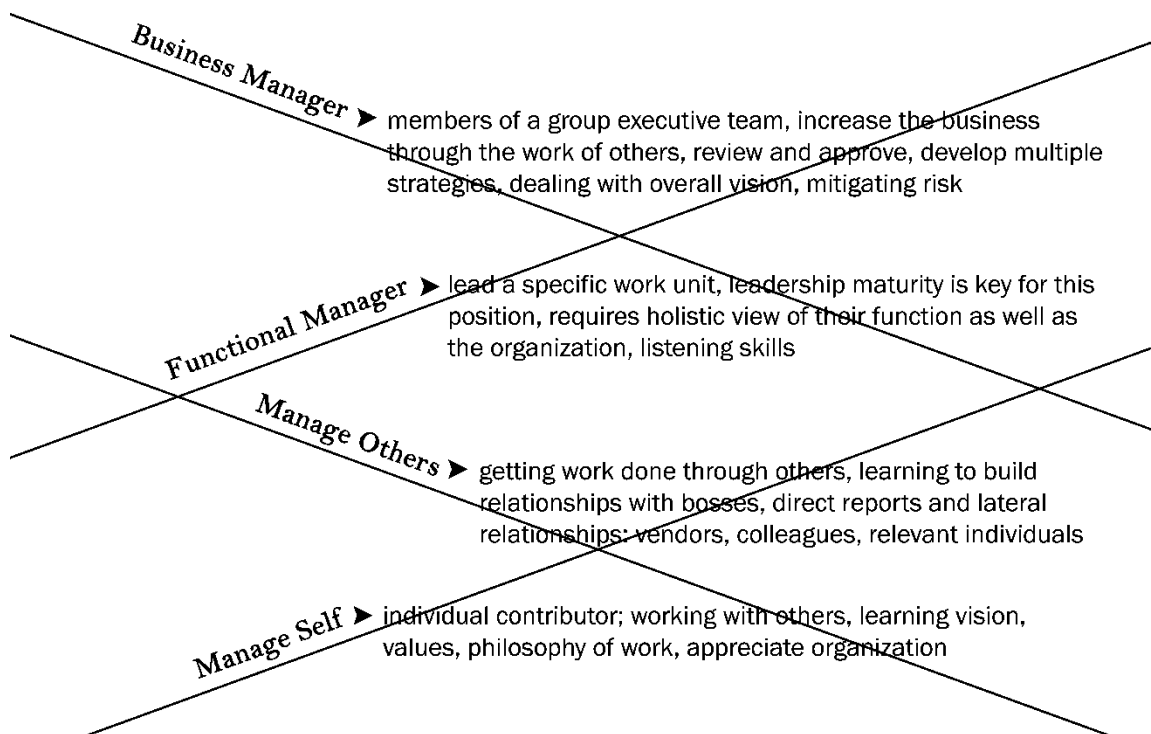
25. Sobol, Harkins, and Conley, *Linkage Inc.*, 3.

that every leadership level has an abundance of these performers to draw from, both now and in the future.”<sup>26</sup>

In the design of the pipeline, the authors constructed six levels of leadership or “passages” in large enterprises.<sup>27</sup> For small businesses, four levels of leadership were developed.<sup>28</sup>

This model is helpful in its ability to adjust to varying sizes of organizations. It provides clarity of responsibility at each level of leadership.

Figure 3-2. Small Business Pipeline Model<sup>29</sup>



26. Ram Charan, Stephen Drotter, and James Noel, *The Leadership Pipeline: How to Build the Leadership Powered Company*, second ed. (San Francisco, CA: Jossey-Bass Inc, 20, 2011), 207.

27. Charan, Drotter, and Noel, *The Leadership Pipeline*, 8.

28. Charan, Drotter, and Noel, *The Leadership Pipeline*, 18.

29. Charan, Drotter, and Noel, *The Leadership Pipeline*, 29. .

I have described succession plan processes of various primary authors who describe intentional succession planning processes throughout an organization. They provide a foundation with which to approach succession planning. Some important aspects of note are the agreement among these authors that the CEO and Executive Team must be intricately involved. In addition, the mention of priority of focus on development of personnel rather than on filling jobs is of note. Some mention the need for alignment with organizational culture and values in the development process, which also is important. And several of these authors provide caution about too much rigidity of systems, which is also helpful. In addition, the authors of *Leadership Pipeline* provide help with how to scale succession planning processes to different sized organizations.<sup>30</sup>

### **Competency and Leadership Development**

In this section, competencies and leadership development are reviewed as a major priority in developing continuous succession. Knowing the results you want in leaders' lives and understanding the process to aid in this development is discussed. The thinking regarding the processes of development are reviewed as well as various paradigms utilized in the development of leaders

In reviewing each of the models of succession planning, the use of competencies is found throughout the various models. In the biblical and theological review, the characteristics of leaders found in scripture is studied and reviewed. It is clear throughout scripture that God has a design on the development of his people and his leaders. Understanding the various competencies that are expected both in an organization as well

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30. Charan, Drotter, and Noel, *The Leadership Pipeline*, 27-29

as a follower of Jesus is important for the welfare of the organization, and for the movement forward of the mission of Jesus.

A competency in relationship to an organization is the capability to perform something well. There are long lists of competencies which generally fit into three categories: knowing and managing self; knowing and managing others; knowing and managing the business.<sup>31</sup> Tobin continues to discuss competency lists utilizing these categories. Too many competences make it difficult to find anyone who possesses all these characteristics. He suggests that an organization needs to decide the competencies that create sustainability and forward movement in the business.<sup>32</sup>

Tobin shared a list of competencies shaped by the American Management Association.<sup>33</sup> Even though these lists are still significant in size, they are streamlined through the three categories. These categories build on each other. In order to move to the next category, an employee must possess the competencies from the prior categories. These competencies under the three categories are included in Table 3-1. These lists are useable for an organization to aid in a process to develop their own competency list.

These lists assist in understanding the development of competencies for particular categories of job positions. In column three, these competencies are useable when developing the executive teams for an organization.

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31. Daniel R. Tobin, *Feeding Your Leadership Pipeline* (San Francisco, CA: Berrett-Koehler Publishers, 2010), 3–7.

32. Tobin, *Feeding Your Leadership Pipeline*, 7–9.

33. Tobin, *Feeding Your Leadership Pipeline*, 3.

Table 3-1. American Management Competencies<sup>34</sup>

<b>Knowing/ Managing Self</b>	<b>Knowing/Managing Others</b>	<b>Knowing/Managing Business</b>
Emotional Intelligence/ Self-Awareness	Oral Communication	Problem Solving
Self-Confidence	Written Communication	Decision Making
Self-Development	Valuing Diversity	Managing/Leading Change
Building Trust	Building Teams	Driving Innovation
Personal Accountability	Networking	Customer focus
Resilience	Partnering	Resource Management
Stress Tolerance	Building Relationships	Operational/Tactical Plans
Action Orientation	Emotional Intelligence/ Interpersonal Savvy	Results Orientation
Time Management	Influencing	Quality Control
Flexibility	Managing Conflict	Mastering Complexity
Critical Thinking	Managing People Performance	Business and Financial Acumen
Analytical Thinking	Delegating	Strategic Planning
Creative Thinking	Empowering others	Strategic Thinking
	Motivating Others	Global Perspective
	Coaching	Organizational Savvy
	Developing future Staff	Human Resource Planning
	Create Vision	Monitoring External Environment
		Core Function/Tech Skill
		Create/Sell Organizational Vision
		Alignment within organization
		Risk Management

As discussed earlier in Chapter 2, the U.S. Army developed three concepts of leadership that house their defined characteristics. These aspects were used in Chapter 2 to organize the leadership qualities found in the selected scriptures. *Be* represents the internal qualities that shape a person's character. *Know* represents areas of knowledge

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34. Charan, Drotter, and Noel, *The Leadership Pipeline*, 21.

and skill development. *Do* represents the area of performance actions to get the role accomplished.<sup>35</sup> In each of these areas, the Army established key competencies.

Table 3-2. United States Army Competencies<sup>36</sup>

<b>Be</b>	<b>Know</b>	<b>Do</b>
Loyalty	Interpersonal Skills	Influencing
Duty	• coaching	• achieve a goal through teams
Respect	• teaching	• indirect influence
Selfless Service	• motivating	• accomplish goal through people
Honor	• empowering	Operating
Integrity	Conceptual	• develop detailed plans
Personal Courage	• think creatively	• execute plans
Self-Control	• analytical thinking	
Stability	• ethical thinking	Improving
Self-discipline	• sound judgement	• Risk management
Cultural Awareness	Technical Skills	• Invest in development of others
Physical Fitness	• All job related abilities	• organizational growth
	Tactical Skills	• self-improvement
	• Planning missions	• accomplish mission
	• Human relations	• lead change
	• Budgeting	• flexible and adaptable
	• Negotiations	

Kouzes and Posner added to the research and discussion of values and competencies. Their research included 20,000 people globally. The people were asked the following, “What do you most look for and admire in a leader, someone whose direction you would willingly follow?”<sup>37</sup> When the analysis was complete, the authors found four characteristics or competencies that were prevalently mentioned. The four characteristics that were chosen by over 60% of the people were:

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35. Frances Hesselbein and General Eric Shinseki, *Be Know Do: Leadership the Army Way* (San Francisco, CA: Jossey-bass, 2004), 8–20.

36. Hesselbein and General Eric Shinseki, *Be Know Do*, 11, 13, 17–18.

37. James Kouzes and Barry Z Posner, *The Leadership Challenge* (San Francisco, CA: Jossey-Bass Publishers, 2002), 20.

- “*Being Honest*”: leaders need to be truthful, consistent in behavior, word and deed are in alignment, and these attributes create trust.
- “*Being Forward Looking*”: the ability to see and cast vision long range, develop strategic vision and plan
- “*Being Inspiring*”: communicate vision so that members want to follow, enthusiastic and ready to inspire buy-in.
- “*Being Competent*”: a leader must be able to be effective, have necessary skills to inspire confidence.<sup>38</sup>

In Kouzes’s, and Posner’s characteristics, and Tobin’s and the U.S. Army’s list of competencies, the foundation of all these characteristics or competencies is understanding self and relating to others. Simply put, Goleman defines this foundational aspect as emotional intelligence. Emotional intelligence is “how leaders handle themselves and their relationships.”<sup>39</sup> Bradberry and Greaves also concur with this conclusion. These authors realize in this generation, more than in others, developing this competency will facilitate the effective deployment of so many other skills.<sup>40</sup> A leader must have competence personally in the areas of self-awareness and personal management. In addition, the leader must have social competence in the areas of social awareness and relationship management.<sup>41</sup> The four areas of emotional intelligence are shown in Table 3-3.

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38. Kouzes and Posner, *The Leadership Challenge*, 22.

39. Daniel Goleman, Richard Boyatzis, and Annie McKee, *Primal Leadership* (Boston: Harvard Business School Press, 2002), 6.

40. Travis Bradberry and Jean Greaves, *EmotiIntelligence 2.0* (San Diego, CA: TalentSmart, 2009), 245.

41. Bradberry and Greaves, *EmotiIntelligence*, 23–24.

Table 3-3. Skills of Emotional Intelligence<sup>42</sup>

Personal Competence	Self-Awareness	Self-Management
Social Competence	Social Awareness	Relationship Management

This section on competencies allows review of various lists and categories of competencies. These competencies aid an organization to utilize them as they develop their own competences. The highlighting of Emotional Intelligence aids leaders in understanding the importance of relationship skills in the work place.

### **What is Leadership Development?**

Now that the competencies are explored, the process of development is discussed. Leadership development is the process of enabling leaders to grow into their potential. Continuous succession relies on transformational leaders to continually be developed, and recruited to provide the necessary leadership for the organization.

The following framework for developing people was authored by Eichinger and Lombard in collaboration with The Center for Creative Leadership.<sup>43</sup> The framework was developed firstly to train executives, but now is used for all levels of leadership. This framework clarifies that allowing experience both on the job and experiential learning opportunities creates the most effective learning environment. Experiences coupled with relational interaction provides over 90% of the effective development. Traditional

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42. Bradberry and Greaves, *EmotiIntelligence*, 24.

43. Bob Eichinger and Mike Lombard, *70-20-10 Leadership Development Framework* (Greensboro, NC: Center for Creative Leadership, 1996), 22.

(lecture not interaction) course work is important but only provides 10% of the effectiveness.<sup>44</sup> The researchers, Lombard and Eichinger, suggest that the percentage can be adapted for each development setting.<sup>45</sup>

This conceptual framework to create meaningful development will aid in organizing the development aspect of continuous succession.

Figure 3-3. Three Types of Development



This next section will explore some theoretical and practical approaches of developing leaders.

One of the significant researchers in leadership development is Dr. Robert Clinton. He developed the leadership emergence theory. He writes, “God develops a leader over a lifetime. That development is a function of the use of events and people to impress leadership lessons upon a leader (processing), time, and leader response.

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44. Eichinger and Lombard, *70-20-10 Leadership*, 19.

45. Eichinger and Lombard, *70-20-10 Leadership*, 24.

Processing is essential to the theory. All leaders can point to critical incidents in their lives where God taught them something very important.”<sup>46</sup>

This theory develops process items over the whole of a leader’s life. These six process items include:

- ‘Sovereign foundations’’: God lays a foundation of working in leader’s life outside of anything they contribute. (Family, circumstances, historical items)
- “Inner Life Growth’’: Knowing God and beginnings of ministry, learning by doing and forming character.
- “Ministry Maturing’’: development of ministry skills and understanding of working in the body of Christ.
- “Life Maturing’’: deepening of leader’s understanding of God, Spiritual maturity, and increase in spiritual authority. This spiritual deepening becomes the foundation for even more effective ministry.
- “Convergence’’: the leader is moved to a role which matches ministry and spiritual maturity. This phase is a by-product of the former phases. This phase grows out of consistently responding well to God.
- “Afterglow or Celebration’’: this is the fruit of a lifetime of ministry. In this phase, the leader has usually left formal ministry and is moving into roles of indirect ministry, coaching, or mentoring the many contacts that are developed.<sup>47</sup>

The exploration of these process items allow a person to gain deep understanding about strengths and weaknesses, areas of growth and change. Teachability, passion for God, embracing God’s mission, a sense that God means good, evidence of fruit of the

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46. Robert J. Clinton, *The Making of a Leader* (Colorado Springs, CO: NavPress, 1988), 25.

47. Robert Clinton, *Leadership Emergence Theory* (Altadena, CA: Barnabas Publishers, 1989), 314–17.

Spirit in their lives, and ultimately significant contributions, all these qualities are reflected in the development of Christian leaders.<sup>48</sup> Clinton's methodology is executed through a process of lectures followed by individual reflection, small group process, and large group discussion.

Kouzes and Posner develop an approach for the development of leaders. In referring to their study on competencies, these authors summarized the four competencies by credibility and forward thinking.<sup>49</sup> Honesty, inspiration, and competence shape credibility. Forward thinking provides a direction for the future that is also required by followers.<sup>50</sup> These leaders articulate a shared vision in a manner that connects to the follower's inner aspirations and inspires action. Out of this understanding, the authors define leadership as "the art of mobilizing others to want to struggle for shared aspirations."<sup>51</sup> They conceptualize five practices of development for leaders to fulfill this definition. The five practices are:

- "*Challenging the process*": charting a course of change in a manner that gains heart connection with followers. Risk-taking is essential for change to occur. Mistakes will happen, therefore learning from mistakes is important.<sup>52</sup>
- "*Inspire a Shared Vision*": develop an inspired vision that engages the followers to ignite their personal passions.<sup>53</sup>

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48. Clinton, *The Making Of a Leader*, 294–97.

49. Kouzes and Posner, *The Leadership Challenge*, 26–27.

50. Kouzes and Posner, *The Leadership Challenge*, 27.

51. Kouzes and Posner, *The Leadership Challenge*, 20.

52. Kouzes and Posner, *The Leadership Challenge*, 35–88.

53. Kouzes and Posner, *The Leadership Challenge*, 108.

- “*Enable Others to Act*”: build trust through relationships by being vulnerable and honest. Create collaborative leadership style providing opportunities of increased responsibility for people.<sup>54</sup>
- “*Model the Way*”: what a leader says they should do. Live out the values of the organization and speak frequently of the values. Create collaborative plans and be visible in living the plans to others. Be present and show up frequently.<sup>55</sup>
- “*Encourage the Heart*”: leaders provide encouragement and honest regular feedback. Reward publically jobs well done. Organize frequent celebrations for milestones completed.<sup>56</sup>

Kouzes and Posner reflect that the Christian leader contributors articulated common threads throughout their reflections on the five practices: leaders must be credible; leaders are personal; leaders serve; leaders sacrifice; leaders keep hope alive.<sup>57</sup>

Kouzes, Posner, and Clinton are complementary in their understanding of the nature in the development of leaders. Both systems deal with how a leader relates to themselves, relates to the people they lead, and the accomplishment of a vision.

In this section, reviews of competency systems and their use in the succession planning process for organizations were discussed. Leadership development was seen through the lens of the theoretical perspectives of Clinton, and Kouzes, and Posner. The 70-20-10 rule was explored as a helpful tool of implementing leadership development of continuous succession.

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54. Kouzes and Posner, *The Leadership Challenge*, 151–205.

55. Kouzes and Posner, *The Leadership Challenge*, 209–65.

56. Kouzes and Posner, *The Leadership Challenge*, 269–314.

57. James M. Kouzes and Barry Z. Posner, *Christian Reflections on Leadership Challenge* (San Francisco, CA: Jossey-Bass, 2004), 120.

## Examples of Continuous Succession Development in Three Organizations

Three examples of organizations with continuous succession are explored. Two of the organizations would never identify continuous succession as an intentional concept of pursuit, but it is apparent that both actually had pipelines of people developed over time. In each example, contributions to continuous succession will be identified.

### Society of Jesus: Jesuits

The Jesuits are the largest religious order within the Roman Catholic Church. They are over 450 years old, with 2000 institutions and 21,000 staff in over 100 countries.<sup>58</sup> They began with ten people, no funding, and no business acumen. As the Jesuit order developed, their mission emerged: the founding of schools, evangelism, social justice concerns, and working amongst the poor.<sup>59</sup> They work in 112 countries around the globe. What is intriguing about the Jesuits is their lack of formal management or a formalized succession plan. Even with these lacks, leadership is formed with great internal commitment, loyalty, passion, and innovation.

At the root of Jesuit success and leadership development are Spiritual Exercises. These primarily build self-awareness.<sup>60</sup> This is their main tool for the development of leaders. Every recruit must go through these 30-hour exercises with a Jesuit mentor. During these exercises, relationship with God, Jesus, and Holy Spirit, and increasing self-awareness is solidified.

The stages of Jesuit formation are a twelve-year process:

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58. Chris Lowney, *Heroic Leadership: Best Practices from a 450-year-old Company That Changed the World* (Chicago: Loyola Press, 2003), 8.

59. Lowney, *Heroic Leadership*, 10.

60. Lowney, *Heroic Leadership*, 113.

- Recruitment of men who are called by God, know and love Jesus personally, practice prayer discipline, have intellectual capacity, are practiced in service, are joyful to live a life of poverty, chastity, and obedience.
- “Stage 1: Novitiate (2 years)”: 30-day Spiritual Exercises, belongs to a community, learns about the Jesuits, service opportunity, and ends with vows of chastity, poverty and obedience.
- “Stage 2: First Studies (3 years)”: studies philosophy, and theology, and has challenging opportunities in a ministerial work.
- “Stage 3: Regency (3 years)”: full-time ministry for three years.
- “Stage 4: Theology (3 Years)”: study formal theology for ordination.
- “Stage 5: Ordination (in June)”: sacrament of Holy orders and receives first assignment as a priest.
- “Tertianship (5 years)”: another 30-day Spiritual Exercise and then final vows in Society. This is the initial formation completion.<sup>61</sup>

The Jesuits look for men who want to join them and are confirmed by God in their inner spirit. With a lifetime commitment, Jesuits have learned to provide rigorous development to prepare the person for ministry. During the Novitiate and First Studies Stage, they learn to apply the exercises not only to self, but are taught to apply this learning to ministry and leadership.<sup>62</sup> There are four principles that are foundational to all their ministry or working with others. These principles allow them to operate in varied ministries and cross-culturally. The principles are:

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61. Fr. Patrick Fairbanks, *The Making of a Jesuit*, IgnationSpirituality.com, accessed March 2, 2019, <https://www.ignationspirituality.com/making-good-decisions/vocations/the-making-of-a-jesuit>.

62. Fairbanks, *The Making of a Jesuit*.

- “Self-Awareness”: understanding strengths, blind spots, weaknesses, values, and cultivating a habit of spiritual reflection allows the Jesuits to stay focused on God and the mission and live in the community of ministry, not in a walled environment.
- “Ingenuity”: looking for the next opportunity of ministry, agility, and embracing change were instilled by the exercises; freedom from attachments, such as money are also addressed.
- “Love”: cultivate love that views people as talented and capable. Passion for this perspective allows the Jesuits to gain deep loyalty, trust, and affection from each other as well as those involved in their ministries.
- “Heroism”: taught to imagine great futures with opportunities in front of them. They are taught to aim beyond themselves and invite others with them.<sup>63</sup>

Jesuits have an effective succession plan, even though they do not name it so.

This succession plan includes recruiting men who are called, confirming the call in a twelve-year formation process, application of spiritual exercises which confirm relationship with God and self, and emphasizing leadership principles and on the job training throughout the training. The creation of teachable, passionate, and capable men is the result.

### The United States Army

The Army’s main mission is to defend and protect the United States. There are two main things the Army does to fulfill this mission: “it trains soldiers and grows them into leaders.”<sup>64</sup>

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63. Lowney, *Heroic Leadership*, 26–34.

64. Hesselbein and General Eric Shinseki, *Be Known Do*, xiv.

In chapters 2 and 3, the Army's competency model was utilized both for their own competencies and as categories for biblical characteristics. The Army competencies not only shape new recruits but shape the development for all levels of the Army. At increasing levels of responsibility, each of the competencies increases in development and competence. The values and competences of the Army create an in-step alignment which is lived out personally by each leader and in a team. Team development is critical to the performance of the Army. As Patrick Lencioni writes, a healthy team is characterized by "vulnerability, trust, healthy conflict, unwavering commitment, accountability, and orientation towards results."<sup>65</sup> These are essential to achieve the Army's mission and essential in reaching any organization's purpose. Everyone is speaking the same language and owns it personally. With a mission that involves life and death realities as well as a serious mandate, everyone must be fully committed. "In mission-focused organizations, the quality and character of the leaders drive performance and produce results."<sup>66</sup>

The mission-driven reality of the Army is similar to the Jesuits. It requires a passionate commitment to the mission. The life and death nature calls for sacrificial commitment. In addition, both organizations have a value on learning at all levels.

### John Wesley: Roots of Methodism

One of the key models of leadership development that John Wesley offered the Christian world was disciplined small group communities. Out of these communities the Methodist revival blossomed. Wesley believed adamantly that radical discipleship was

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65. Patrick Lencioni, *The Five Dysfunctions of a Team* (San Francisco, CA: Jossey-Bass, 2002), 189–90.

66. Hesselbein and General Eric Shinseki, *Be Known Do*, 155.

important. He developed different groups to house his discipleship network. The three groups were:

- “Societies”: for interested people who came together weekly
- “Classes”: these were discipleship classes that produced change in people. These were confessional and accountability groups that connected the head and the heart of gospel living.
- “Bands”: groups to bring about change of heart and direction. These were groups that sought complete honesty from their members. In these groups the same questions were asked each week. These became committed ministry groups which created loyalty and vision. From these came the future leaders.<sup>67</sup>

The questions utilized in these groups are included in Appendix B.

In the Wesleyan tradition, lives were transformed and shaped after Jesus. Societies, Classes, and Bands signified increasing growth in relationship with God. His vision and commitment drew people to make commitments to follow Jesus wholeheartedly. Wesley’s ministry grew in the United States. His band leaders became traveling preachers throughout the East coast.

High commitment, vulnerability, community, and a deep faith issued in a viable ministry and eventually resulted in the establishment of the Methodist church. This is the seed-bed for continuous succession.

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67. Mark Gorveatte, “John Wesley’s 3-Strand Discipleship Process,” John Wesley’s Leadership Lessons, January 27, 2012, accessed March 2, 2019, <https://johnwesleyleader.blogspot.com/2012/01/john-wesleys-3-strand-discipleship.html>.

## **Summary**

The literature review was structured around three areas. These were the process of continuous succession, development of competencies, and leadership development paradigms and exploring two organizations and one significant Christian leader.

The process of continuous succession is shaped by succession planning. Several models are explored. The models provide helpful steps for organizations to develop succession planning and ultimately develop continuous succession throughout the organization. It was also helpful to realize that the models are capable of flexibility, dependent on size and resourcing.

Competency development and paradigms of leadership development were reviewed. The competency models are helpful for organizations to compare and develop their own lists. These competencies can be aimed at specific levels of staffing throughout the organization. The size, culture, resources, and roles within the organization govern the use of the competencies.

Lastly, three examples of continuous succession were examined. They were the Jesuits, the U.S. Army, and John Wesley's founding of Methodism through the use of committed small group communities.

The findings from the literature review and biblical foundations for transformational continuous succession are now applied to InterVarsity Canada. This is the application of these concepts and paradigms to develop continuous succession throughout the organization.

## CHAPTER 4

### METHODOLOGY OF DEVELOPING CONTINUOUS SUCCESSION

This chapter discusses an application method for continuous succession within an organization based on the literature drawn from foundational biblical texts and secular sources. The research methodology utilized is action research. Action research seeks to improve some pre-existing process of an organization. A desired outcome or recommendation is formed based on ongoing observations of a deficiency, the actions taken to improve it, and evaluations of the changes made.<sup>1</sup> This is a process in which changes to the system are continually implemented and evaluated. The final result is a list of recommendations of changes and methods or procedures that will best achieve the desired outcomes.

The goal of this thesis-project is to establish commitment to continuous succession of leaders throughout InterVarsity Canada. Old structures and mental models need to be replaced by a new mindset. This process will immerse the leadership of InterVarsity into a process that provides opportunity for ownership and operational structures for this reality.

In addition to action research, a mixture of theoretical models will be utilized to shape the process of continuous succession. In *Linkage Inc. 's Best Practices of Succession Planning*, Sobol, Harkins, and Conley introduced a seven step process.<sup>2</sup> This seven step process is considered best of the other prominent model architects. This model allows flexibility to use steps in order of the organizations priorities.

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1. Judith Bell, *Doing Your Research Project* (Berkshire, UK: McGraw-Hill House, 2009), 8–9.

2. Mark Sobol, Phil Harkins, and Terence Conley, *Linkage Inc.'s Best Practice for Succession Planning: Case Studies, Research, Models, and Tools* (San Francisco, CA: John Wiley and Sons, 2007), 2.

The steps utilized are 1) gaining support from the CEO, Board and Executive Team, 2) building a development mindset 3) driving alignment, 4) developing the development process, 5) assessing staff talent, 6) developing a learning organization and 7) measuring results.<sup>3</sup> The support of the CEO is assumed in this project, since the CEO is the writer of the thesis-project.

### **Step 1: CEO, Executive Team and Board Support of Continuous Succession**

#### **Staff Survey and Discussion**

An all-staff survey was conducted to accurately define staff training and development needs by a valid and reliable process. This survey covered issues of supervision, leadership, and development. Upon completion of the survey, a report with recommendations was submitted to the Executive team. The full report is included in Appendix C.

It seems clear that findings concerning supervisor and leadership development are critical in moving forward with continuous succession. The survey revealed that, in the area of supervision, 88% wanted supervision, coaching, and mentoring training. Supervisors commented that 65% felt unprepared for the task of supervision and 57.5% of all staff felt they were not held accountable or developed by their supervisor. Leadership development was desired by 92% of the staff.<sup>4</sup>

Thus, the survey revealed a lack of development at different levels of leadership as well as insufficient equipping of supervisors. The CEO and the Executive team met to discuss the findings together. They in turn took the findings to their respective staff

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3. Sobol, Harkins, and Conley, *Linkage Inc.*, 28.

4. Susan Ellfeldt, *National Staff Development Report* (Toronto, ON: InterVarsity Christian Fellowship, 2004), 2-8.

leaders to gain feedback and responses to the recommendations included in the report from the survey. The result of this process was the emergence of nine recommendations which were adopted, and plans began to be put in place to address these areas. The nine recommendations are:

1. Orientation to Ministry Role:

- a. All new campus and camp staff should be oriented to their ministry role or job prior to beginning work. National New Staff Orientation effectively orients staff to the organization, but not to their ministry role. This orientation might effectively be attached to National New Staff Orientation, and should include introduction to the major models or structures of the ministry, clear expectations of first year, second year, and third year work, training on the rhythms of the week and year, and training in understanding staff authority when working with volunteers or student leadership teams.
- b. In addition, inexperienced campus staff working in isolated areas apart from other staff workers or supervisors should be assigned some form of internship, either for one year on a campus, working under an experienced staff worker, or for periodic, two-week stretches on another campus during the first year with an experienced staff worker. Also, consideration should be given to sending these staff in teams of two, and not alone. In addition, for those inexperienced staff who are in closer proximity to experienced staff, but without a nearby supervisor, a mentorship with an experienced staff would be recommended.

2. Training in Basic Ministry Skills:

The development of a basic curriculum for all new campus and camp staff in each area of ministry is recommended. This might be offered yearly at a national or regional meeting. This curriculum would cover, in a prioritized fashion, the basic skills of the ministry needed by new staff. This basic curriculum would probably include preaching/teaching training, training in youth culture, boundary setting, communication skills, relationship-building skills, training in Bible studies, building small groups, team building, and team leader training.

3. Training for Supervisors:

Thorough training for supervisors is highly recommended. Both the interviews and questionnaire strongly demonstrate the staff's desire for such training. This training must include some structures of supervision, basic expectations of supervisor and supervisee for each meeting, issues of authority and accountability, fund development expectations, communication and pastoral care skills, conflict resolution skills, biblical values around pastoral issues,

expectations about what subjects are encompassed in the supervisor/supervisee relationship, and so on.

4. Fund Development:

- a. In the arena of fund development, it is imperative that Inter-Varsity develop strong guidelines for tracking with prospective staff in the interim period between acceptance as a staff candidate and hiring after funding is complete. This process should be clearly spelled out, with the expectations from national, regional and from the prospective staff person clearly outlined. The frequency of contact should be clearly stated, and fund development training should be at the inception of that process, not in the middle or at the end.
- b. With regards to fund development, it is recommended that we give all staff a solid biblical and theological foundation regarding why we are funded as we are. Many staff express that they do not understand why they must divert from “ministry” to raise money. Clearly they do not understand the ministry model of partnership foundational to Inter-Varsity’s fund development process.
- c. It is also important that we emphasize in our current training the importance of accountability in the fund development process. All supervisors must hold their supervisees accountable for their fund development. This should be happening at all levels.

5. Training in Encouraging Spiritual and Character Transformation:

Staff have strongly demonstrated a desire for this training, and the goals of this training are clearly related to Inter-Varsity’s mission and values. This training should include coaching and mentoring training, training in biblical values applied to character transformation, training in the psychological blocks that affect transformation, prayer ministry training, and training in evangelism and other disciplines of spiritual transformation. Foundational to this issue is the spiritual growth and transformation of the character of our staff workers themselves. Our staff cannot take others where they have not been. Therefore, the introduction of prayer counselling to our staff, the encouragement of the spiritual disciplines, spiritual direction, coaching, mentoring, and counselling if needed, and training in how family patterns affect relationship and growth are recommended. All of this should be encouraged in moving our staff toward a greater depth of character and spiritual life.

6. Working with Volunteers:

Some formal training in working with volunteers would be recommended. Working with volunteers is such a large part of ISM and ISCF work particularly, and these, as well as other staff, strongly desire such training.

7. Leadership Development Training: Increased training in leadership development is recommended. A high percentage of staff remain interested in leadership

development, for themselves and for their students. And it is important that Inter-Varsity continue to develop staff out of the student movements, if Inter-Varsity is to grow.

8. **Multi-ethnic/Multi-cultural Training:** While staff are not as strongly interested in multi-ethnic/multi-cultural training, there is still sufficient interest, and more than sufficient need, to recommend this training. We are a multi-cultural nation. Inter-Varsity staff must gain competence in multi-cultural/multi-ethnic understanding in order to develop effective ministry in the future. And, in particular, this is important for the staff in highly multi-cultural areas. In addition, as Inter-Varsity develops ministry with First Nation peoples, the training will become increasingly important.
9. **Pastoral Care and Conflict Resolution Skills:** Training in the pastoral care and conflict resolution categories is also recommended. Not only are many staff requesting such training, but it is not satisfactory that 30 % of our staff are not proficient communicators, or that 47% of our staff do not understand appropriate boundaries between themselves and others, or that 57% do not feel proficient in their ability to understand conflict resolution skills and willingly engage. These and other lacks would point to a need for training in these pastoral care areas which are so basic to Inter-Varsity's ministry.<sup>5</sup>

The Executive utilized a collaborative process with the leaders and their staff to gain ownership for these recommendations. The Executive then focused on the recommendations dealing with supervision training, leadership development, spiritual and character transformation as well as began a process of building continuous succession in our organization.

### **Step 2: Building a Developmental Mindset**

The survey work regarding staff development laid the ground work for developing a leadership development mindset.

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5. Ellfeldt, *National Staff Development Report*, 2-8.

## Biblical Leadership Characteristics and Succession Examples

The next step in developing the Executive team commitment and support for continuous succession was the study of biblical leadership characteristics. Manuscript study is a preferred Bible study method for InterVarsity Canada. It allows the focus on the text and a hermeneutical community experience. This is a community that experiences interpretation of scripture together and endeavors to make commitments to follow the truths discovered. God speaks powerfully through scripture and His community. Focusing on leadership, we studied scripture from Genesis to Revelation, paying particular attention to leadership development. Character development was one prominent theme. The biblical characteristics discovered are found in Table 2-1. The study of these biblical characteristics helped shape our leadership development mindset as well as our understanding of critical competencies for leaders.

In addition to the biblical characteristics study, succession examples were also studied and discussed. The findings are found on Table 2-2. This section assisted the Executive team in understanding how to mentor senior leaders better as well as training their direct reports to mentor and coach their direct reports.

## Leadership Pipeline and Tier Application

Utilizing the Charan, Drotter, and Noel model to develop tiers of leadership, the Executive Team read the Leadership Pipeline<sup>6</sup>, discussed the concepts and subsequently developed tiers applicable to InterVarsity Canada ministry. One Executive member developed tiers and presented it to the Executive group. These tiers began to focus attention on the key responsibilities of each tier, scope of future thinking, and scheduling

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6. Ram Charan, Stephen Drotter, and James Noel, *The Leadership Pipeline: How to Build the Leadership Powered Company*, second ed. (San Francisco, CA: Jossey-Bass Inc, 20, 2011).

plans. The Executive team discussed these tiers and agreed on the high level responsibilities in each group. This tier approach assists the Executive team in understanding the development process needed for each position level.

Table 4-1. Five Tiers of Leadership<sup>7</sup>

Tier	Responsibility	Time Horizon
President	Outward Focus Organizational Culture Vision and Mission Reputation Develop Executive Team Focus on High Levels	5-10 years Future Thinking 2-3 years Scheduling
Executive Team	Development of Ministry Risk Management Manage Change Present and future focus Lead multi-disciplined teams Meet with senior customers	2-5 years Future Thinking Yearly Scheduling
Senior Directors	Lead single ministry function Develop best practices Maximize the product Build strong team Coaching Connect with other teams Regular feedback to managers Broader geography	1-3 years Future Thinking 1-2 year scheduling
Staff Directors	Service Coordination Monitor work Annual Planning Setting priorities Communication Focus on doing discussions	12-24 months Future Thinking 1 year scheduling
Staff	Quality work Doing the work Daily disciplines Meet deadlines	1-6 months Future Thinking 3-6 month scheduling

\*modified from Al Anderson, tiers Table 5 and *Leadership Pipeline*

7. Charan, Drotter, and Noel, *The Leadership Pipeline*, 37–161.

Often the greatest difficulty for all levels is moving from one level to the next level. It is always most familiar to continue doing the responsibilities of the previous job level. Increased delegation and management of working through others to achieve the work tasks intensifies as an employee moves to higher tiers.

### Building Buy-In for Continuous Succession Commitment

After building the tiers, leading the process of studying scripture and establishing biblical leadership characteristics, the Executive team committed to the process of increasing leadership development for staff with the intention of creating continuity of staff for the future.

In a series of meetings, the goal was to introduce the process of building continuous succession, in the Executive team and the Board. The Executive team and the Board gathered at two separate times to discuss a proposal from the CEO on continuous succession. The meeting content was similar. The executive team met first and came to commitment before the Board meeting. In summary, the dynamic process of gaining ownership of the proposal involved giving opportunity to discussion, breaking up into small groupings, getting feedback from the different groups, and taking questions. Through this process ultimately both the Executive Team and the Board gained ownership of developing continuous succession in InterVarsity. The following is the Continuous Succession Presentation used in these meetings with the Executive Team and the Board.

#### Figure 4-1. Building Continuous Succession

##### A. Assessing the State of Continuous Succession

- Questionnaire answered by Board and Executive Team: this provides an opportunity for everyone to provide personal opinions.

- What is current reality of continuous succession in InterVarsity Canada?
  - Alignment between ministry entities requires development. Clarity of identity of the whole organization and the InterVarsity path in ministry.
  - Camp executive directors hired outside of the organization with little continuity of ethos and philosophy of ministry.
  - NSC staff are primarily from outside of IVCF experience as alumni.
  - Campus has reasonable continuity of leadership through to field directors.
  - There are no defined competencies for senior level leadership.
  - No bench strength in most senior level positions.
  - Directors do not see development as part of their role.

B. What is Succession Planning: To provide continuity of ministry that ensures momentum and continued transformation of youth, students and graduates into fully committed followers of Jesus.

C. Expectations of Succession Plan:

- Biblical, visionary and best practice succession planning lead by Cabinet.
- Build a leadership development mindset.
- Continue to strengthen organizational alignment to better facilitate succession planning.
- Provide bench strength to all positions.
- Grows the ministry through experienced staff and leadership.
- Increase staff retention.
- Provides staffing options for employees.

D. Goals of the Plan:

- CEO and executive team lead process.
- Develop purpose for succession planning.
- Executive team and senior staff believe succession planning is their job.
- Executive team and senior staff are trained in development of others.
- Establish competencies for senior staff that complement all the other levels.
- Identify High Potential senior staff.
- Develop a plan for each High Potential staff.
- Develop review process for each potential senior staff ( 2x yearly in cabinet, 1x in Board).
- Develop plan for top three levels of leadership.

E. Plan for Succession Planning- next 5 years:

- Adopt purpose and goals for continuous succession.
- Allow scripture to lead and shape InterVarsity in succession. Use biblical succession examples to study as a group: Moses/Joshua; David/Solomon; Jesus/ Disciples; Paul/Timothy.

- Develop key competencies for senior level positions.
- Determine high potential candidates.
- Development a leader developmental plan.
- Establish some developmental tools: senior leader education and development program.
- Determine review dates for succession plan for Executive and Board.
- Determine budget.”<sup>8</sup>

The discussion of Section A provided an opportunity for executive and Board to evaluate the current reality, which points to the need for continuity in leadership development. The executive team assisted in the dialogue with the Board. After much discussion, both the Board and executive team committed to the process of succession planning. Each group had increased understanding of the road ahead.

### **Step 3: Building Alignment in the Organization**

Increasing alignment between entities within InterVarsity was cited as a key priority in moving continuous succession forward. Three writing projects were designed to assist in this process. All three projects are included below. First, developing a written identity piece utilizing group process to gain commitment. Second, writing a philosophy of ministry that applies to all the ministries of InterVarsity. This provides a framework of how InterVarsity shapes the ministry. It also ties all the ministries together. Last, developing indicators of “Extraordinary Kingdom Leaders”. The vision statement titled, Launching 20,000 Extraordinary Kingdom Leaders by 2020 was adopted. To fully embrace this vision, key indicators were developed that are utilized across all the ministries.

Each written piece utilized a similar group process. The Executive team spent meeting time and personal time developing a draft product. Once this was developed, this

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8. Geraldine Rodman, *Building Continuous Succession* (Toronto: InterVarsity, 2011).

draft was sent to leadership across Canada to discuss and provide feedback to Executive team. After several meetings and back and forth processes, all three products were agreed upon and used to enroll staff and students. At the end of these processes, commitment to the draft written pieces aided in increasing alignment.

#### Figure 4-2. Who We Are<sup>9</sup>

Inter-Varsity Christian Fellowship of Canada is a nondenominational evangelical mission pursuing the transformation of youth, students and graduates, in all their ethnic diversity, into fully committed followers of Jesus Christ. We are a founding member and member movement of the International Fellowship of Evangelical Students, since 1947. As a member of the International Fellowship of Evangelical Students, we exist globally to reach students in every nation with the gospel of Jesus Christ and to send them into the world to bear witness to Christ and his teaching. Currently, we have member movements on over 150 countries.

Inter-Varsity is committed to helping children, youth, students (high school, undergraduate, graduate and international), and faculty enter into a relationship with Jesus and grow as disciples. We do this by inviting them into authentic communities at our nine camps and on over 55 campuses where they can discover their gifts and calling, participate in worship, scripture study and prayer, take risks and develop thoughtful, active faith. Because we are a relational ministry, we often work through small groups, where values of friendship and accountability are practiced.

In a culture where young people are abandoning their faith, or have never encountered Jesus at all, we believe God has given us a counter-cultural vision: To launch 20,000 Extraordinary Kingdom Leaders by 2020. It is our desire that these young people be so transformed by Jesus that they become his life-long followers.

#### Figure 4-3. Philosophy of Ministry<sup>10</sup>

Inter-Varsity Christian Fellowship carries out ministry in a particular way because of particular values and beliefs. This document serves to provide an explanation of why we hold to these values.

1. Transformation is possible. This belief is foundational to everything we do. It is God, not us, who transforms a person into the likeness of Christ. Transformation is an ongoing process, not a singular historic event.
2. Scripture is vital. When engaged intentionally, prayerfully, and regularly, Scripture transforms character.

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9. Executive Team, *Who Are We* (Toronto, ON: InterVarsity, 2011).

10. Executive Team, *Philosophy of Ministry* (Toronto, ON: InterVarsity, 2012).

3. Community is central. Transformation most often happens in the context of a biblical community, particularly when this takes the shape of a small group where values of transparency, accountability and encouragement are practised.
4. Discipleship produces character change. We get involved in people's lives, intentionally influencing them to live out their faith more fully. We challenge people to confront and deal with sin, fears, hurts and other issues in their lives that hold them back from growing as disciples of Jesus.
5. Transformation happens in the crucible of servant leadership. We are intentional about leadership development because we believe it accelerates spiritual growth.
6. Evangelism is vital. All followers of Jesus are called to be part of the Great Commission, helping others become followers of Jesus, too. The decision to follow Jesus is often the first significant step in a person's transformation.
7. Risk facilitates growth. Living beyond our comfort zone and to the edge of our resources, requires us to confront our limitations, and deepens our faith in an all-powerful God, which is a vital prerequisite for Kingdom leadership.
8. All people are created in the image of God. This is true regardless of ethnicity, culture, gender, physical ability or socio-economic status.
9. Our ministry model is relational, incarnational & fun. We believe that faith must influence every aspect of life. We encourage our staff to live incarnationally among students and campers by inviting them into all parts of their lives. Virtually everything we do is done within a relational paradigm. And, we create environments where campers and students can have fun!
10. The Kingdom of God is real. We believe we live in the context of the Kingdom of God now as we obediently follow Jesus. We also believe the Kingdom of God is to come, when Jesus returns. We teach our students and campers to live in this reality. While we may only interact with students and campers for a few years, our goal is to help them live their entire lives as fully committed followers of Jesus Christ; to be influencers for the Kingdom of God wherever they go for the rest of their lives.
11. We embrace inter-cultural diversity. By reflecting the diversity of our communities, we reflect the Kingdom of God. Because we believe inter-cultural diversity enriches our ministry, we actively seek and encourage participation by people from all cultures and ethnicities.
12. Worship and prayer undergirds everything we do. Prayer and Worship are integral and foundational to all aspects of our ministry.

Figure 4-4. Extraordinary Kingdom Leaders<sup>11</sup>

Extraordinary kingdom leaders are people who:

- Have entered the kingdom of God themselves and frequently witness about their relationship with Jesus.
- Enthusiastically engage with scripture.
- Readily initiate prayer.

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11. Executive Team, *Extraordinary Kingdom Leaders* (Toronto, ON: InterVarsity, 2012).

- Willingly live sacrificially for the sake of God's mission.
- Are constantly being transformed by Christ.
- Influence others to grow spiritually and live missionally.
- Persevere as life-long disciples of Jesus Christ.

The vision to launch 20,000 Extraordinary Kingdom Leaders is crucial as we seek to reach Canada's eight million young people. These extraordinary kingdom leaders are people whose faith impacts their friendships, homes, neighbourhoods, communities, workplaces, churches and, indeed, the world. Their commitment to God's kingdom mission translates into service to God in all spheres of society and in all parts of the world.

We believe that servant leadership is best learned as it is taught and practised, so we give young people significant responsibility in a relational context where they themselves are being mentored. We develop young leaders who develop even younger leaders. In a safe and well-supported context where mature mentors are readily available to encourage and advise, a young person's capacity for leadership flourishes.

We believe that Christians ought to be people of invitation and evangelism, and so we invite children and young people to be followers of Jesus, and help them grow as his disciples. As we mentor young people, we teach them to invite others to explore faith and follow Jesus, too.

We believe that Scripture shapes and transforms lives and so we invite young people into rigorous scripture studies designed to engage their hearts and minds, and ultimately help them develop Christ-like characters.

We actively seek to reflect the growing cultural and ethnic diversity of Canada because we believe our transformation is enriched in the process of doing so, and because it most accurately reflects the Kingdom of God.

Worship and prayer are integral to everything we do.

We have been inviting young people to follow Jesus since 1929 in Canada. Our influence spreads throughout the world through the impact of our alumni and students. Throughout our 90-year history, we have launched thousands of Extraordinary Kingdom Leaders. In this next decade, we are praying for God's grace to launch 20,000 more.

These three written pieces are used to delineate the purpose, vision, ethos, and methodology of implementing ministry. The written pieces are used with enrollment of new staff and student leaders, dialogues with potential and current donors, speaking at

churches, and making videos of the ministry. One of the greatest outcomes is the shaping of a more significantly aligned environment with the values in these documents internalized by the staff with supervisors acting in mentor-coach roles.

Working with areas of misalignment and gaining alignment is the test of these written pieces and the leadership who coach and mentor supervisors to deal with misalignment gaps. Achieving a unified identity within a large ministry is no easy task. Increased alignment creates an environment where succession thrives.

#### **Step 4: Development of Senior Leadership, Executive Team, and Staff Directors**

In accordance with the plan, the competencies for senior leaders are established. The development of senior leader competencies is a process that requires both Executive team and Board buy-in. At the Board meeting, time was set aside to work on a process to identify senior leadership competencies. A discussion on the terms for the groupings, “Be, Know, and Do,” was delivered.<sup>12</sup> Working in small groups, the Board was asked to do an exercise of developing their own sense of the required competencies and put them into the three headings, “Be, Know and Do”.<sup>13</sup> The Board discussed in small groups and then presented findings in the large group.

The Executive team studied passages on biblical leadership characteristics and summarized the biblical characteristics. From the summary these biblical characteristics along with comparison with the American Management Association competencies and United States Army competencies, a rigorous discussion took place as the team reviewed

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12. Frances Hesselbein and General Eric Shinseki, *Be Know Do: Leadership the Army Way* (San Francisco, CA: Jossey-Bass, 2004), xiv.

13. Hesselbein and General Eric Shinseki, *Be Know Do*, xiv.

the senior level positions against the three sets of competencies. After three meetings, the competencies were chosen as the following:

Table 4-2.Senior Level Competencies for Development

“Be” Character	“Know” Knowledge	“Do” Skill
Emotional Intelligence	Organizational knowledge	Risk management expertise
Wisdom	Cross-functional Experience	Strategic Thinking
Kindness	Dedicated to whole ministry	Business Acumen
Humility	Trend awareness globally	Long Range awareness
Patience	Complex work environment	Mentally tough
Spiritual Maturity	Denominational landscape	External awareness
Balanced Temperament		Vision
Trustworthy		Developing others
		Collaborative
		Alignment and Branding
		Fund development breadth

In addition to the senior-level competencies, qualification competencies to enter senior level were developed. These allowed a review process to measure the persons entering into this level. The Executive team realized that some people are higher on some areas and lower on others.

Table 4-3. Qualifications to Enter Senior Level Development

“Be” Character	“Know” Knowledge	“Do” Skill
Servanthood	Live InterVarsity ethos	Influence
Honesty	Biblical competence	Networking
Trustworthy	Inter-cultural competence	People Development
Embrace conflict	Generosity	Problem solving
Self-awareness	Facing fear	Interpersonal skills
Empathy	Rooted in Jesus	Self-starter
Teachable	Hospitality	Self-developer
Godly Lifestyle		Active member of a church
Compassion		Fundraising for teams
Passion		
Vulnerability		

The senior leader competencies were then utilized to design the development process for senior-level leaders and potential senior-level leaders. The Lombard and Eichinger plan to develop leaders is called the 70-20-10 plan.<sup>14</sup> This model works well with InterVarsity due to the highly relational dynamic of the model.

The 70% component represents the development from on-the-job experiences and challenges. In this phase, senior leaders are assigned a supervisor who is primarily responsible for developing the competencies. They spend two to three hours twice a month in development through on-the-job training. The character, knowledge, and skill competencies are more easily developed when staff are engaged in the task. The competencies are utilized to target growth areas by supervisor and staff. Agreement on the development areas assists in producing a development plan as well as increasing motivation. The supervisors are trained by the Executive team members as direct reports.

The 20% component represents time set aside for other people. The other people include peer visits with colleagues, counselling for emotional intelligence concerns, spiritual direction, mentoring and coaching. This places a priority for the leader to take time as well as ownership for this aspect of development. This component is discussed with their supervisor for accountability purposes.

The 10% component represents the course work for each leader. InterVarsity encourages higher education for staff, especially in the supervisory tiers. Five seminaries offer significant discounts for theological degrees for InterVarsity staff. Some senior leader staff are encouraged to pursue an MA in Leadership or a MBA. These degrees are often taken through summer courses as well as a six month sabbatical every seven years.

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14. Bob Eichinger and Mike Lombard, *70-20-10 Leadership Development Framework* (Greensboro, SC: Center for Creative Leadership, 1996), 24.

In addition to outside course work, InterVarsity developed a number of training and development opportunities. Supervision training is one such opportunity which provides training in mentoring, coaching and discipleship –character building. It is also assumed that all senior leaders will have attended the Emerging Leaders four-module program. The Emerging Leaders program was developed to train future leadership, and targeted for entry level leadership. If there are new people hired external to the organization, they would attend this development program.

The Senior Leader Education and Development course was developed to shape future seniors leaders. Since this was the first module-program for senior leaders, current senior leaders as well as potential senior leaders were invited to attend. The Executive team selected twenty two participants. Fifteen were senior leaders and seven were potential senior leaders. The qualifications to enter senior level development were utilized to evaluate each person.

This program was shaped by the CEO, Senior Vice-president for Ministry: Camp and Campus, and Director of Leadership Centre of Tyndale Theological seminary. The senior leader competencies were utilized to develop the program. The design of the program is pre-work, four learning modules, coaching, spiritual formation, and presentation of the action learning projects. During the first morning of a module and one evening of each module, significant leaders in Canada are invited to provide insights around a given topic.

The four modules are:

1. Orientation, Linking Past Leadership Program-Emerging Leaders, Theology of Leadership, Governance and Fund Development (Appendix G).
2. Influence and Impact: Emotional Intelligence, Crisis Management, Impactful Presentations, Negotiating (Appendix H).

3. Leadership in Systems: Leading Organizational Change, Resilience in Leadership, Strategic Relationships, Manage Public Image (Appendix I).
4. Presentation of action-learning projects, delivery of presentations, and review of the three modules and share in groups.

During the pre-work participants review their self-assessments completed in the Emerging Leaders program and complete a “Reflected Best Self “exercise, which identifies key strengths, based on feedback from colleagues and trusted friends who know them well. Each participant will submit a 750-word reflective leadership paper that asks them to define leadership and provide autobiographical, theoretical, and biblical support for their perspective. There will also be 2-3 articles to read prior to the module.

#### *Action Learning Projects:*

These projects provide the leaders with a direct, specific, and real-life opportunity to apply their learning. Projects are selected by the leaders and intended to be worked with a team in order that the leader’s leadership skills can be used effectively. The Executive team will serve as sponsors for these projects, and Executive members will work with leaders, providing mentoring and guidance to the project. The fourth module involves the presentations of these projects. These projects are an opportunity for each participant to design a project that furthers an aspect of their current work.

#### *Coaching and Spiritual Formation:*

A coach is engaged to provide each participant eight sessions over the program. During the first session their annual review will be discussed and a plan for the seven sessions is made. The spiritual direction will be offered by professional spiritual directors. This will help the person to deepen their spiritual maturity.

The senior leader education and development program opportunity went well as a beginning modular training. Staff spoke highly of the program. They received many tools that they are using in their current work. The strength of using action research methodology is the commitment to always making a program or product better than the previous situation. With every training program, we have committed to evaluating the program, and making changes to improve future programs and training.

#### *Development of Executive Team*

The development of the Executive team utilized Eichinger and Lombard's developmental tool, 70-20-10.<sup>15</sup> Much of the development took place through on the job opportunities and challenges. The Executive team participated in the various stages of gaining support for continuous succession. Through the process, they learned to think collaboratively, enter into constructive conflict, be in the present, and think into the future. Learning to work with the Board on this project provided key understanding and training for future roles with boards. Alignment was built through clarifying InterVarsity's identity, defining philosophy of ministry and making the vision inspiring and practical for staff and constituents. This process aids in learning how to manage change. Creating the senior leader education and development program and leading and sponsoring staff in the program increased their development as well. In addition to these opportunities of development, the CEO provides risk management training and media training. Both tools have been used over the last two years in dealing with difficult risk challenges to the organization.

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15. Eichinger and Lombard, *70-20-10 Leadership Development Framework*, 24.

### *Staff Director Development*

A development process was put in place for staff directors just prior to the senior-level leaders. The Eichinger and Lombard process is also used for this level, as it was for the senior level leaders. Since this level of leadership is closer to direct ministry, much of the transformational preparation is developed. Because more training is required at this level of leadership, the Eichinger and Lombard percentages were shifted to 70% for on-the-job- development, while 10% addresses peer relationships, and 20% focuses on training and course work.

The four-module Emerging Leaders program is a requirement for all leaders. The modules are, 1) Spiritual Formation and The Leader; 2) Life-long Leadership Development (Dr. R. Clinton material); 3) Vision and Strategy; and 4) Team Development and Discipleship of Staff. This program provides the basics for an emerging leader in InterVarsity. In addition to this program, supervision training, manuscript leadership, intern development, and utilizing overseas mission projects for development are provided during the time as a staff director. Over ninety leaders have attended this program. These are the pool for the future senior level leader development.

### **Summary**

In this chapter, the action learning methodology was used to assist in developing continuous succession. In each interaction with a group, the opportunity to dialogue, collaborate, and alter the outcome was provided. The steps in developing continuous succession were 1) gaining support of continuous succession; 2) building development

mindset; 3) building alignment; 4) creating senior leader and executive development; and 5) assessment of the senior leaders for selection (included in step 4).<sup>16</sup>

With the staff director level, senior leader level, and executive level development changed and improved, continuous succession is well on its way to a workable cycle. There are still other steps that can be taken, which will be delineated in the recommendations.

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16. Sobol, Harkins, and Conley, *Linkage Inc*, 28.

## **CHAPTER 5**

### **EVALUATING THE MODEL OF CONTINUOUS SUCCESSION**

The effectiveness of this program is based on several evaluation tools. Surveys and feedback tools are utilized to provide a measure of evaluation. Ultimately, the evaluation of continuous succession is based on outcomes. The number of staff with sufficient capacities to move to the next level of leadership.

The use of staff satisfaction surveys provides clear evaluation as to whether an initiative is working. If rank-and-file staff are not only served by the organization but are thriving, the desired transformational leadership that is foundational to a transformational organization is growing.

The Staff Development survey was conducted prior to any significant development and training initiatives. The major markers that were significant to begin the process of leadership development and supervision training were the following:

- Only 35.9% felt sufficiently prepared for the task of supervision.
- Only 25% had clear processes to help staff improve.
- Only 38.1% could confront supervisees about behavioral issues that interfere with job performance.
- Only 31.2% felt comfortable in helping staff with spiritual development.
- Only 57.8% sufficiently knew the ministries of their supervisees.
- Only 38% had a clear model of leadership.

It was apparent from these results that developing and equipping front-line staff as well as supervisors was seriously lacking. A transformational organization is predicated on the building of a transformed staff team. When there is no clear, unified development

and training path, staff are left to their own capacities. This results in gaps in purpose and vision which creates misalignment and poor ministry implementation.

Some of the issues that supervisors identified in development and training are found in Table 5-2. As discussed in earlier chapters, character, spiritual transformation and the ability to study and apply scripture to these areas are foundational to long-term transformation. Coaching, mentoring, leadership, and supervision training are tools that equip supervisors to lead and develop their staff teams in these areas. This, in turn, allows the staff teams to grow more effective in ministry to students. The staff teams are the greatest resource in a student ministry like InterVarsity. More equipping was needed and more equipping was asked for by supervisors.

Table 5-1. Development and Training Issues for Supervisors

Development and Training	Strong Interest	Moderate Interest	Total High Percentage
Character Development	67%	27%	94%
Spiritual Transformation	65%	25%	90%
Coaching and Mentoring	60%	25%	85%
Leadership	45%	47%	92%
Supervision	61%	27%	86%
Scripture applied to leadership and Spiritual Transformation	47%	44%	91%

The Executive team as well as the Board reviewed this survey. During the buy-in stage for continuous succession, this survey was a helpful foundation to the presentation. The information in this survey assisted InterVarsity to move forward on a number of training fronts, and continuous succession was birthed.

### **Staff Satisfaction Survey**

Two additional surveys were sent to all staff in InterVarsity to measure staff morale. These surveys were identical and sent three years apart. The CEO, writer of the

thesis-project, and the Board wanted to measure effectiveness of the morale, but in particular indicators of transformational competency, supervision and leadership. The complete surveys are included in Appendices 4 and 5. Various questions are highlighted in this section to provide general evaluation of these three areas. Each survey was utilized to show comparisons in growth and decline. The evaluation categories of “strongly agree” and “agree” were utilized to show strength of staff commitment. Development for entry- and mid-level leaders, which included a variety of training opportunities and the Emerging Leaders program, would be seen in the results of 2015. The addition of senior-leader development programs would account for some of the increases in 2018.

The questions selected in Table 5-1 as indicators of transformational competence are representative of some of the critical biblical competencies required for all leaders, but especially senior leaders. All but one of these questions saw improvements over a three year period. Particularly, experiencing God’s love and joy at work are critical indicators of transformed individuals. In a highly relational job that requires transformation in others, the role firstly requires transformation in self. This transformation as a campus minister cannot happen without deeply knowing God’s love. This love of God combined with the joy at work are two strong components of a successful transformational ministry. In addition, it is not surprising that, given the high scores for “Inspired vision and mission,” joy at work would be increased.

For an employee to agree that the organization is concerned for their well-being provides a good foundation for satisfaction and employee peace of mind. Work-life balance is often a difficult reality for any employee, but in ministry this is especially true. The 20% increase in a three-year period can be attributed to better supervision and internalizing the fact that the organization is for the employee. This indicator still requires more work, but it is moving in the right direction.

Table 5-2. Indicators for Transformational Competence

Name of Question	2015 %	2018 %
Question 4: I experience God's love	84	97
Question 2: I experience joy at work	85	89
Question 3: Work Life Balance	48	64
Question 6: Organization concerned for well-being	74	81
Question 19: Work is meaningful	90	91
Question 23: Inspired by mission and vision	90	91

The indicators of supervision effectiveness are a set of five questions. In all cases there is improvement within the three-year period. The questions dealing with involvement in discussions and decisions, feedback, and supervisors valuing input from staff can be directly attributed to the development of supervisors through on-the-job training, coaching, and mentoring by supervisors, peers, and others, and by training and development courses and programs. Since the continuous succession emphasis was instituted, the quality of supervision is increasing.

The annual review process requires a more concerted effort to develop it as a helpful tool. It is apparent that the energy placed in mentoring and coaching by supervisors has increased effectiveness, but this written tool needs more alignment with the InterVarsity mission and vision to make it useful.

Table 5-3. Indicators of Supervision Effectiveness

Name of Question	2015 %	2018 %
Question 5: Staff/Supervisors live out values	85	84
Question 7: Involved in discussion and decisions	61	73
Question 11: Regular and helpful feedback	52	70
Question 12: Annual review helpful to be productive	31	40
Question 14: Supervisor values input and views	84	92

Three questions were selected to summarize leadership effectiveness. These three areas are attributed to effective skill levels of leadership. The leadership is creating opportunities to develop through cross-functional job assignments, sabbaticals where a

staff member works for another organization, and new assignments in their particular function. These areas of opportunities are also predicated on the fact that a supervisor and the organization are encouraging growth and learning. Many staff are enrolled in theological training, which provides input into their ministry roles. The empowerment in the job indicator points to effective means of coaching and mentoring of the employees. This indicator increased nine percent in the three years.

Table 5-4. Indicators of Effective Leadership

Name of Question	2015 %	2018 %
Question 9: Encouraged to learn and grow	81	87
Question 10: Opportunities to Develop	80	78
Question 16: Empowered to do job	71	80

The staff satisfaction surveys are a snap-shot of the staff responses in a three year period. This provides an ability for the executive team and senior leadership to focus on improvement in key areas.

### **Staff Composition**

Another evaluation tool is the number of staff moving into leadership tiers in the organization. Table 5-5 below shows the composition of the staff as well as potential leaders training in the Emerging Leaders program and Senior Leaders Education and Development. This is over a period of eight years.

The staff complement over this period grew 29%, from 157 to 202 salaried staff. Given the usual decline in campus staff (explained below) and the need for increased supervision, this increase in total staff is actually more significant than this data indicates. There is a growing retention rate and an increased number of new staff. This can be

attributed to more effective supervision and the staff development that creates a good working environment.

This growth is significant since normally the total staff team can have a 40% decline in a four-year period. These staff are predominantly Campus Ministry staff who are in entry level positions which require complete personal funding. After four years, it becomes evident to staff and supervisors which of these young staff have the capacity to move forward in the organization. Those staff who leave must be replaced. In addition to the departures of campus staff, some supervisors will also depart each year, and these leaders must also be replaced. And new leaders will be required because of the increase in staff.

So new staff as well as new leaders must be developed. This occurs because of better recruitment at the lower levels and improved supervision and development throughout the movement. The leadership and executive leadership combined categories have grown in the last eight years by over 100%. The leadership grew from 11 to 31 staff and the Executive leadership grew from six to seven staff.

The two training programs aided in preparing lower and mid- and senior-level personnel to take promotions and prepare themselves for future changes. The 52 and 30 staff in the two Emerging Leaders program, and 25 in Senior Leader Education and Development program provide the pool for continuity of leadership. There are currently 39 leaders in the succession program being prepared for the future.

The Staff Satisfaction Survey and the Staff Composition and Leadership Training Initiatives Table provide evaluation for the operation of continuous succession. In both evaluations, it is evident that this initiative is working to provide continuity of leadership.

Table 5-5. Staff Composition and Leadership Training Initiatives

Categories	9/10	10/11	11/12	12/13	13/14	14/15	15/16	16/17
Staff	157	179	183	183	184	185	190	202
Leadership	11	14	18	18	21	24	26	31
Executive	6	4	4			4	7	7
Emerging Leaders Program		31					52	
Senior Leaders Programs					25			

### **Evaluation of Programs**

#### **Emerging Leaders Initiative Evaluation**

The Emerging Leaders program is targeted to first-level and mid-level leaders. This is the centerpiece of the leadership foundation. The overall evaluation of this program is shown on Table 5-6 below. This is the third implementation of the Emerging Leaders program. This latest version incorporated the feedback from the last Emerging leaders program and made improvements.

The three questions that weighed heavily are the relevant content, met expectations, and transferable to job. These questions help the organization know if it is meeting the needs of staff as well as anticipating what is required to create more effectiveness and alignment. This program coupled with the on-the-job training and peer support provides the foundation for the leadership journey in InterVarsity. Currently, the responses and the numbers of staff ready to move into leadership is encouraging.

Table 5-6. Emerging Leaders Initiative Evaluation (in percentages)

Questions	Strongly Disagree	Disagree	<i>Agree</i>	<i>Strongly Agree</i>
Relevant Content	1.5	8.5	58	32
Met Expectations	2.6	9.4	52	36
Effective Small Grp.	2.2	10.8	49	38
Materials Helpful	2.8	12.1	54	31
Prayer Grp. Helpful	3.1	7.9	51	38
Questions	Strongly Disagree	Disagree	<i>Agree</i>	<i>Strongly Agree</i>
Assessments Helpful	2.8	10.2	56	31
Transferable to Job	1.9	6.1	53	39

### Senior Leaders Development and Training

This program was composed of the current and potential senior leaders. This was the first program and, much like the Emerging Leaders program, requires repeated programs and continuing evaluation to increase effectiveness. As the responses are reviewed, it is noticeable that the relevant content, met expectations and transferable to job scores were high. As stated in the Emerging Leaders evaluation, these three markers are critical to a program. The action project score was high. This was a project where in each person applied the concepts they were learning in the program to a definable project.

Table 5-7. Senior Leaders Development and Training (in percentages)

Questions	Disagree	Somewhat Disagree	<i>Agree</i>	<i>Strongly Agree</i>
Relevant Content	0	7.7	69.2	23.1
Met Expectations	2.6	12.3	55	30.1
Speakers helpful	3	10	42	45
Effective Small Grp.	1.6	11.4	32	55
Coaching Helpful	5.1	12.9	55	27
Action Project	1.2	14.8	52	32
Transferable to Job	1.2	11.8	32	55

## Executive Development Training and Evaluation

The Executive team experienced and assisted in the leadership of the senior executive leadership and development program. They not only participated in the learning aspects of the program, but also mentored the other senior leader participants in their action learning projects. The positive evaluation of this program was demonstrated in the Senior Leader Evaluation above. In addition these Executive leaders grew as they mentored other leaders in their projects.

These Executive Leaders also received risk management training and media training. This training assisted the executive team in understanding the enterprise risks that could be experienced. In addition, a process was initiated to help delineate the top ten risks to the organization as well as plans to address and mitigate risks. Also, a trainer was brought in twice to train all senior leaders and executive team in media responses.

In the last few years, InterVarsity Canada has had two deaths (a staff member and a student) that attracted significant media attention. The executive team did well in responding at all levels to these highly charged situations. The training in both risk management and media training prepared the executive staff to attend to the liability issues and appropriate media responses. The CEO was interviewed several times on television. The media training assisted the CEO in being able to answer questions in an appropriate manner. Without this training, outcomes would have been much less effective.

A third situation was a challenge to InterVarsity's charity status by Canada Revenue. This had nothing to do with our finances. It was a challenge to the camp program, alleging that the camps were not Christian enough. Obviously, this was absurd, but it took three years of intense responses to win this battle. With the risk management training, the executive team and Board was prepared. Even though there was no media

exposure, the risk training helped the staff to be prepared for arguments, preparation of materials, and planning scenarios if the organization lost charitable status. The positive side was that the Executive and Board experienced a top-ten risk situation and were prepared to engage effectively. Again, without the risk management training, outcomes may have been very different.

### **Board Engagement Evaluation**

The best evaluation of Board engagement is the motion made to encourage the Executive to continue developing continuity of leadership, through continuous succession. The Board is more than willing to be involved. Dates are being set at the Board to discuss the high potential senior leader staff, with special attention to potential successors for the CEO role.

### **Summary**

This chapter evaluated the success of developing continuous succession in InterVarsity. The staff development survey was reviewed prior to beginning much training and development. This provided a basis from where the organization began in developing continuous succession. Two Staff Satisfaction surveys were utilized to measure the effectiveness of aspects of the development of staff and supervisors. Lastly, the Emerging Leaders Initiative, Senior Leaders Education and Development program, Executive team development and the Board were utilized in the development of the continuous succession.

Now, chapter six will provide concluding remarks for summary and for the future.

## CHAPTER 6

### CONCLUDING REMARKS AND RECOMMENDATIONS

The purpose of this thesis-project was to explore the development of continuous succession in a transformational organization. InterVarsity Canada is an organization whose purpose is the transformation of youth, students and graduates, in all their ethnic diversity, into fully committed followers of Jesus. During the process of establishing continuous succession, clear steps were put in place to insure continuity of leadership.

This thesis-project was shaped by four questions in order to realize the process of developing continuous succession in InterVarsity Canada. The following research questions, therefore directed this work:

1. How does scripture shape understanding of succession that contributes to producing transformational leadership and organizations?
2. What secular and Christian literature contributes to effective succession?
3. How can continuous succession development in a transformational organization occur in InterVarsity Canada.
4. How can InterVarsity Canada engage its Board of Directors to support continuous succession in developing transformational outcomes?

#### **How Does Scripture Shape Understanding of Succession Producing Transformational Leadership and Organizations?**

In the exploration of scripture related to continuous succession, an understanding of transformation began the study. The Samaritan woman story in John's gospel was used as an example of transformation. This transformation included the woman as well as Jesus disciples. From this example, Jesus is modeling the transformational process as he

interacts with the Samaritan woman and teaches his disciples. His disciples are in constant transformation along with the multitudes of people he invites into the Kingdom of God. An organization that is participating in the transformation of people must be an organization that has staff who are committed to continuous transformation in their lives. One of the ways that InterVarsity Canada creates opportunity for this transformation amongst staff is through study of scripture with groups of staff teams.

Biblical characteristics of leaders are studied from Genesis to Revelation. In this extensive study, a picture of transformed leaders is clear. The findings of the biblical characteristics are then categorized under three categories: “Be, Know and Do”.<sup>1</sup> This categorization differentiates characteristics into useable categories to shape areas of character, knowledge, and skills. These characteristics are used with other competency lists to aid in developing staff in their respective roles.

The biblical leadership passages referred to in Chapter 2 are studied throughout InterVarsity Canada. The manuscript method is used as the preferred inductive method of scripture study. In small groups as well as large groups, this method of drawing from the participants the questions to be discussed allows for each participant to focus deeply on the word. Discussion of these questions focuses the dialogue on observation and interpretation of the text. Once understanding is created amongst the participants, application is discussed and prayed over. The application begins in these small study groups and expands to each student’s university setting. This process initiated by scripture study allows for follow-up through discipleship relationships and accountability groups.

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1. Frances Hesselbein and General Eric Shinseki, *Be Know Do: Leadership the Army Way* (San Francisco, CA: Jossey-Bass, 2004), 8.

Last year, staff led numerous leadership groups through these passages. This allows student leaders and staff to know to what they are calling followers as they lead. For example, Genesis chapter twelve tells the story of Abraham's call to leave home, family and the familiar to go to a land that God has chosen. For the ethnic-diverse students, this passage is one with which they can often identify. Choosing to serve God in leadership can be a struggle with their parents. This passage allows them to feel the difficulty, but see the choice and the eventual blessings. This places their feet on a firm foundation of scripture, and not just good advice. Living out life choices such as this is where following Jesus and character change take place. Studying these passages provides staff and students clear understanding from scripture concerning God's calling for leaders; God's expectations for leaders; and God's heart's desire for leaders.

In chapter two the study moves to studying biblical succession examples throughout scripture. The examples studied are Moses and Joshua, David and Solomon, Elijah and Elisha, Jesus and his Disciples, and Paul and Timothy. As this study moves forward, it becomes apparent that God is desirous of succession and the developing of future leaders. These biblical examples provide characteristics to be found in future leaders as well as tools that the developing leaders utilized in their development of staff.

Biblical succession processes shape the supervisors as primary mentors to future leaders. Their role is to intentionally take responsibility for the future leaders' development. InterVarsity sees the biblical examples as foundational for supervisors as they learn to mentor their staff. Learning to become a leader who is a good mentor is seen through these passages. One supervisor recounted learning about love and empathy from Paul, the apostle. Paul was a leader who balanced truth with love in his words, empathy and prayer. This supervisor is one of the best mentors of leaders in InterVarsity today.

## **What Secular and Christian Literature Contribute to Effective Succession?**

The literature review included both Christian and secular literature concerning aspects of continuous succession. In the literature review, three areas comprised the focus: processes to establish continuous succession, competency, and leadership development with special attention to senior leader level, and three examples of organizations that developed continuous succession.

The process of establishing continuous succession examined various leading experts in the field of succession planning, Rothwell, Tichy, Clutterbuck and Sobol, Harkins, and Conley. These authors presented various suggestions for the process of establishing a system of continuous succession. Continuity of leadership requires a system to have staff recruited, developed and selected for increasing responsibilities as their competencies dictate. The seven-step model of Sobol, Harkins, and Conley was the model selected. This model allowed for some simplicity and an opportunity to focus on key items that were needed. Gaining support from the Executive team and the Board and establishing a development mindset are significant priorities for this model. In addition to this, the model emphasizes that establishing alignment in the organization around mission, vision, and values is critical to shaping leaders who are focused on and moving the organization in the same direction.

In the process of establishing continuous succession, leadership tiers were utilized. Charn, Drotter, and Noel's work on establishing tiers and responsibilities was helpful to stream-line the tiers in InterVarsity. These tiers provide a picture of the pipeline of leadership that is required to create continuity of leadership.

The next area of literature review concerned competency and leadership development. In the area of competency-list development, a biblical study of leadership was used to understand God's competency desires for leaders. This study is utilized by

teams of potential and current leaders throughout InterVarsity. It assists in creating a leadership mindset across the ministries which aids in organizational alignment. In addition to the biblical sources for competency models, Tobin, Kouzes and Posner, Bradberry and Greaves and the United States Army, and the American Management Association models were reviewed. These models were then used to establish InterVarsity's model for senior leaders. It is helpful to note that in many cases these models are similar in the core area of character, knowledge, and skill development.

In the discussion of leadership development, Eichinger and Lombard's framework for developing leaders was adopted. This model put the emphasis on mentoring and coaching by the supervisor. This was primarily done with on-the-job training. This puts responsibility both on the supervisor, and also on the organization to equip the supervisor. The other parts of the framework make use of peer mentoring and training programs or course work. This framework is workable with the schedule of InterVarsity employees.

In leadership development, there are many sources that can be employed. Much of the literature can be applied to individual topics of development, but Clinton, and Kouzes and Posner were selected as complete developmental frameworks.

The Clinton literature is used extensively in InterVarsity. It provides a helpful timeline of ministry leader development. This timeline provides helpful dialogues with staff regarding some of the circumstances they are facing as well as the interpretation that aids in growth. Since there are many younger ministry leaders, the provisional stages of ministry aid in assisting these staff to try many aspects of ministry as they discern their strengths. The Clinton material is foundational to assist supervisors in mentoring their staff.

Lastly, three examples of organizations that established continuous succession were examined: Jesuits, the United States Army, and John Wesley and the Methodist

movement. The common thread throughout these organizations is summarized in Hesselbein's comments that all organizations should require passionate commitment to the mission, value on being a learner, and a call that includes sacrificial commitment.<sup>2</sup> These three organizations reflect these qualities.

InterVarsity also requires passion for the mission, sacrificial commitment, and being a learner. Like these organizations, peoples' lives are at stake. In order to minister effectively in InterVarsity, a staff member must be passionate to see lives changed and transformed by God. To continue doing this vital ministry, called and trained men and women are needed for the task. Continuous succession aids in the process of equipping staff leaders for the future.

### **How can Continuous Succession Development in a Transformational Organization Occur in InterVarsity Canada?**

Succession development in a transformational organization like InterVarsity Canada must move forward in the establishment of a system to ensure leadership continuity. In chapters four and five, processes for establishing continuous succession and evaluating the preliminary results of this effort were discussed.

InterVarsity surveyed all staff to listen to their concerns regarding the organization. This allowed anonymity for most staff with a few key staff providing personal interviews. This survey placed the leadership of InterVarsity in a good position to begin to make necessary changes for growth and development. The recommendations were adopted by the Executive Team and Board. These recommendations were also distributed to all staff for feedback and comment. With these recommendations,

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2. Hesselbein and Shinseki, *Be Known Do*.

leadership development along with developing continuous succession throughout the organization was begun.

Developing the entry level leadership was worked on first. Developing position descriptions, competencies, training supervisors to mentor staff and gaining a commitment for all leaders to purpose to replace themselves created the beginnings of a developmental mindset. The executive team committed to seeing all levels of leadership developed as well as creating a succession mindset for the key positions.

Campus positions were easier to see the potential staff for the future. The more operational and technical roles in the camps and national services are slower to develop an internal succession reality. Currently, camp is developing a camp internship which will begin to provide a succession of leadership for the future. Some campus staff trained in particular skills have transferred to national services. An example would be a campus staff trained in university in graphic arts who is now working in the National Service Centre. More work needs to be done in these areas, but hope is emerging.

Seventy percent of development is on-the-job training, and this mentoring and coaching staff for the future is working well in most staffing situations. In the mentoring and coaching, staff are sometimes encouraged to consider a cross-function. For instance, a campus director was encouraged to move to a camp director position. This situation, although with challenges, has worked quite well.

Leadership continuity is critical to organizational stability. Providing development for staff with a future mindset for them also increases staff morale. Staff want to be valued and cared for in the work that they perform.

As the process of continuous succession has developed, there are areas that need further development. It is easy in the business of the organization to set aside a future item for the more urgent.

The Executive team and Board must make intentional efforts to review the potential senior staff, especially those that have CEO potential. Dates need to be established twice a year for each member of the Board and Executive Team to review the potential senior and CEO leaders. It is possible that the Board could have personal meetings with CEO potential staff, which could be done by two Board members with a report to the Board. The Executive team should have the same review with a written report on the development of each senior leader. One Executive member should be assigned to lead the process of continuous succession on the Executive Team. The CEO needs to provide authority and responsibility to this person to lead with vision and implementation.

There are ways to streamline some of the training items that may be more technical. There are economical on-line training software tools that could be a cost savings as well as give more time to mentoring and coaching. Much of the technical supervision training could be on-line with supervisors' mentoring this information in the lives of their direct reports.

Regular reviewing of position descriptions against the competencies and expectations for positions requires the human resource team to take a lead on this area. Regular interaction with the executive team regarding this needs to be diarized. Organizations are vulnerable to not reviewing a position for numerous years. This produces a decline in role expectation. The recommendation is to review the positions every two years.

During this process, it was noticed four senior leaders left the organization. Some of the disappointment was the lack of future role in the near future. One hazard that must be managed is the lack of roles for promotion. In each of these four cases, the staff have taken excellent leadership roles outside the organization. The organization needs to see this reality as sharing leadership in God's kingdom. It is not a failure if InterVarsity produces excellent leaders for the kingdom in other organizations.

The Executive team must also look ahead at the current roles and potential leaders. If a good leader is to be kept, it may be possible for an overseas leadership experience with the international umbrella organization.

This thesis-project did not touch on the ethnic minority development in continuous succession. The area of multi-ethnic development is a key development area. All staff go through multi-ethnic training and assessment. There are a number of visible ethnic staff moving into campus and National Service Center leadership. InterVarsity is currently developing this area in the camps. The camp ministry is mostly Anglophone staff. The priority is shaping the current summer staff and recruiting visible ethnic campus staff to serve in the summer. Over time this will address this area of leadership.

It is clear that the establishment of continuous succession takes focus and work on the part of the Executive Team and the Board to make this system effective and lasting.

### **How can InterVarsity Canada Engage its Board of Directors to Support Continuous Succession in Developing Transformational Outcomes?**

Engagement by the Board is necessary for continuous succession to flourish. Without the Board, the time spent on succession development by the CEO and Executive team will not be understood. The Board also provides another pair of eyes for evaluation and future review. If the Board does not involve themselves in knowing and

understanding the competencies of senior leaders, an inside candidate will not be considered for future CEO leadership.

In this project, the Board was involved in establishing competencies for senior leaders, reviewing the current reality of succession in the organization and reviewing some of the potential senior leaders.

Keeping the Board engaged is a constant role for the CEO. There is willingness, but the time constraints and turnover of Board members create challenges. One recommendation for InterVarsity is to establish a Succession Board Committee. In addition to the committee, a training session on continuous succession on-line or a PowerPoint presentation needs to be a part of Board orientation.

This thesis-project did not get everything established for continuous succession, but was able to link the pieces of early entry level leadership through to senior level leadership. There are thirty-nine potential staff in the pipeline for various roles in the future.

### **Recommendations to Other Organizations**

The continuous succession model that was chosen is applicable to other organizations similar in scope and ministry to InterVarsity. In Canada, youth and young adults ministry organizations could access this model. These organizations have large staff teams which are divided into smaller teams. This provides a workable structure to develop the continuous succession system.

Organizations must see the need to grow a leadership development mindset. If the leadership and Board can see the need for this system, it would fit all these organizations.

A starting place for an organization is surveying the staff on their developmental needs. This provides a clear picture of where their staff are at in the ministry. A

prioritized action plan can be developed from this survey. This plan begins to set in motion a number of developmental areas, and continuous leadership development should be one. .

Executive leadership teams of organizations are tasked to move an organization as a whole to accomplish a mission. Providing sufficient leadership to accomplish this task in a high priority for this team. Continuous succession is a means to the accomplishment of this priority. It is important that the Executive team keep the vision and implementation of this plan at this level. Having adequate internal leadership prepared contributes to stability and sustainability of the mission.

It is also important that the CEO in the organization lead this process. The CEO leadership provides the weight to see this priority developed into a mindset and part of the culture. The CEO is also critical in engaging the Board. The Board provides the overall blessing and sanction of this priority.

Boards tend not to be involved in this kind of work. There needs to be limited involvement, especially with the internal candidates for CEO. A small committee that meet regularly with these staff is helpful to their development as well as the Board's decision-making for future leadership.

Developing organizational competencies with the Executive team with involvement from the Board creates agreement at the highest leadership levels. These competencies can be utilized in the development of tiers of leadership or as competencies for all staff in the organization. This allows the competencies to aid in organizational alignment.

In Canada and United States, ethnic diversity is growing. Each organization must prepare for this reality. In continuous succession, multi-ethnic development and training needs to occur. In Canada, few Christian non-profit organizations have training and

development in this area. Establishing training in multiethnic and leadership development is necessary to meet the needs of a diverse culture. InterVarsity Canada has worked on this proactively for the last 15 years. There are many strides in this area, especially in developing leadership. There is also a long way to go in this development.

The area of spiritual development is essential in the development of this model. Having all staff, even services staff, grow in spiritual development creates alignment within an organization that is purposing to experience transformation in the audience served. It is important to make time in staff schedules for spiritual development. Hiring a spiritual formation director for staff is a visible way to emphasize this priority.

When transition of a CEO occurs, preparation of staff must be a high priority. A two day retreat for senior leaders on transition and expectations is helpful to stabilize staff in what is often a difficult time. Using a tool that assesses leaders' response to change is helpful, as is providing education on change theory. Empowering prayer for the new person as well as for the staff team puts God at the center.

Other organizations can benefit from continuous succession. However, the CEO along with the leadership team must see the advantage of continually developing leaders and take the time to see this program become effective.

### **Closing Remarks**

During the time of developing continuous succession in InterVarsity, leaders were being developed and promoted into new roles as well as preparing for future roles. Surveys confirmed that leaders and supervisors felt much more secure in their roles and leadership. And this provides stability and sustainability for InterVarsity Canada. Issues of misalignment between campus, camp, and national services came into alignment which also promotes growth sustainability.

Currently, the leadership is strong even in the midst of a CEO transition. Like most transitions, it is a rocky road, but the leadership that is in place is working well to lead with stability and maturity. Currently, there are thirty-nine leaders in a developmental process. This accommodates for any leaders that might leave in a transition. Ultimately, there were two CEO candidates prepared to apply for the CEO role. In the prior search, there were no internal candidates prepared for his position.

Future research is required to increase the development of visible ethnic staff. This research needs to include development of the majority culture staff as well as the visible ethnic staff so that both strengthen side by side. Research also needs to address the retention of visible ethnic staff. Often the losses of these staff revolve around the shortage of funds available to them. New funding models for these staff must be developed.

The joy of this ministry is the transformation of youth and students into fully committed followers of Jesus. Without competent leaders, this ministry is not effective in the lives of these youth.

**APPENDIX A**  
**BIBLICAL PASSAGES ON LEADERSHIP**

**(All texts in NRSV)**

Genesis 12:1-4a

**12** Now the Lord said to Abram, “Go from your country and your kindred and your father’s house to the land that I will show you. <sup>2</sup> I will make of you a great nation, and I will bless you, and make your name great, so that you will be a blessing. <sup>3</sup> I will bless those who bless you, and the one who curses you I will curse; and in you all the families of the earth shall be blessed.”

<sup>4</sup> So Abram went, as the Lord had told him; and Lot went with him. Abram was seventy-five years old when he departed from Haran.

Exodus 18:13-27

<sup>13</sup> The next day Moses sat as judge for the people, while the people stood around him from morning until evening. <sup>14</sup> When Moses’ father-in-law saw all that he was doing for the people, he said, “What is this that you are doing for the people? Why do you sit alone, while all the people stand around you from morning until evening?” <sup>15</sup> Moses said to his father-in-law, “Because the people come to me to inquire of God. <sup>16</sup> When they have a dispute, they come to me and I decide between one person and another, and I make known to them the statutes and instructions of God.” <sup>17</sup> Moses’ father-in-law said to him, “What you are doing is not good. <sup>18</sup> You will surely wear yourself out, both you and these people with you. For the task is too heavy for you; you cannot do it alone. <sup>19</sup> Now listen to me. I will give you counsel, and God be with you! You should represent the people before God, and you should bring their cases before God; <sup>20</sup> teach them the

statutes and instructions and make known to them the way they are to go and the things they are to do. <sup>21</sup> You should also look for able men among all the people, men who fear God, are trustworthy, and hate dishonest gain; set such men over them as officers over thousands, hundreds, fifties, and tens. <sup>22</sup> Let them sit as judges for the people at all times; let them bring every important case to you, but decide every minor case themselves. So it will be easier for you, and they will bear the burden with you. <sup>23</sup> If you do this, and God so commands you, then you will be able to endure, and all these people will go to their home in peace.”

<sup>24</sup> So Moses listened to his father-in-law and did all that he had said. <sup>25</sup> Moses chose able men from all Israel and appointed them as heads over the people, as officers over thousands, hundreds, fifties, and tens. <sup>26</sup> And they judged the people at all times; hard cases they brought to Moses, but any minor case they decided themselves. <sup>27</sup> Then Moses let his father-in-law depart, and he went off to his own country.

## Exodus 35

**35** Moses assembled all the congregation of the Israelites and said to them: These are the things that the Lord has commanded you to do:

<sup>2</sup> Six days shall work be done, but on the seventh day you shall have a holy sabbath of solemn rest to the Lord; whoever does any work on it shall be put to death. <sup>3</sup> You shall kindle no fire in all your dwellings on the Sabbath day.

### Preparations for Making the Tabernacle

<sup>4</sup> Moses said to all the congregation of the Israelites: This is the thing that the Lord has commanded: <sup>5</sup> Take from among you an offering to the Lord; let whoever is of a generous heart bring the Lord’s offering: gold, silver, and bronze; <sup>6</sup> blue, purple, and crimson yarns, and fine linen; goats’ hair, <sup>7</sup> tanned rams’ skins, and fine leather; <sup>[a]</sup> acacia

wood, <sup>8</sup> oil for the light, spices for the anointing oil and for the fragrant incense, <sup>9</sup> and onyx stones and gems to be set in the ephod and the breastpiece.

<sup>10</sup> All who are skillful among you shall come and make all that the Lord has commanded: the tabernacle, <sup>11</sup> its tent and its covering, its clasps and its frames, its bars, its pillars, and its bases; <sup>12</sup> the ark with its poles, the mercy seat, <sup>[b]</sup> and the curtain for the screen; <sup>13</sup> the table with its poles and all its utensils, and the bread of the Presence; <sup>14</sup> the lampstand also for the light, with its utensils and its lamps, and the oil for the light; <sup>15</sup> and the altar of incense, with its poles, and the anointing oil and the fragrant incense, and the screen for the entrance, the entrance of the tabernacle; <sup>16</sup> the altar of burnt offering, with its grating of bronze, its poles, and all its utensils, the basin with its stand; <sup>17</sup> the hangings of the court, its pillars and its bases, and the screen for the gate of the court; <sup>18</sup> the pegs of the tabernacle and the pegs of the court, and their cords; <sup>19</sup> the finely worked vestments for ministering in the holy place, the holy vestments for the priest Aaron, and the vestments of his sons, for their service as priests.

#### Offerings for the Tabernacle

<sup>20</sup> Then all the congregation of the Israelites withdrew from the presence of Moses. <sup>21</sup> And they came, everyone whose heart was stirred, and everyone whose spirit was willing, and brought the Lord's offering to be used for the tent of meeting, and for all its service, and for the sacred vestments. <sup>22</sup> So they came, both men and women; all who were of a willing heart brought brooches and earrings and signet rings and pendants, all sorts of gold objects, everyone bringing an offering of gold to the Lord. <sup>23</sup> And everyone who possessed blue or purple or crimson yarn or fine linen or goats' hair or tanned rams' skins or fine leather, <sup>[c]</sup> brought them. <sup>24</sup> Everyone who could make an offering of silver or bronze brought it as the Lord's offering; and everyone who possessed acacia wood of any use in the work, brought it. <sup>25</sup> All the skillful women spun with their hands, and brought

what they had spun in blue and purple and crimson yarns and fine linen; <sup>26</sup> all the women whose hearts moved them to use their skill spun the goats' hair. <sup>27</sup> And the leaders brought onyx stones and gems to be set in the ephod and the breast piece, <sup>28</sup> and spices and oil for the light, and for the anointing oil, and for the fragrant incense. <sup>29</sup> All the Israelite men and women whose hearts made them willing to bring anything for the work that the Lord had commanded by Moses to be done, brought it as a freewill offering to the Lord.

#### Bezalel and Oholiab

<sup>30</sup> Then Moses said to the Israelites: See, the Lord has called by name Bezalel son of Uri son of Hur, of the tribe of Judah; <sup>31</sup> he has filled him with divine spirit, <sup>[d]</sup> with skill, intelligence, and knowledge in every kind of craft, <sup>32</sup> to devise artistic designs, to work in gold, silver, and bronze, <sup>33</sup> in cutting stones for setting, and in carving wood, in every kind of craft. <sup>34</sup> And he has inspired him to teach, both him and Oholiab son of Ahisamach, of the tribe of Dan. <sup>35</sup> He has filled them with skill to do every kind of work done by an artisan or by a designer or by an embroiderer in blue, purple, and crimson yarns, and in fine linen, or by a weaver—by any sort of artisan or skilled designer.

#### 1 Samuel 16:1-13

**16** The Lord said to Samuel, “How long will you grieve over Saul? I have rejected him from being king over Israel. Fill your horn with oil and set out; I will send you to Jesse the Bethlehemite, for I have provided for myself a king among his sons.” <sup>2</sup> Samuel said, “How can I go? If Saul hears of it, he will kill me.” And the Lord said, “Take a heifer with you, and say, ‘I have come to sacrifice to the Lord.’” <sup>3</sup> Invite Jesse to the sacrifice, and I will show you what you shall do; and you shall anoint for me the one whom I name to you.” <sup>4</sup> Samuel did what the Lord commanded, and came to Bethlehem.

The elders of the city came to meet him trembling, and said, “Do you come peaceably?” <sup>5</sup> He said, “Peaceably; I have come to sacrifice to the Lord; sanctify yourselves and come with me to the sacrifice.” And he sanctified Jesse and his sons and invited them to the sacrifice.

<sup>6</sup> When they came, he looked on Eliab and thought, “Surely the Lord’s anointed is now before the Lord.”<sup>[a]</sup> <sup>7</sup> But the Lord said to Samuel, “Do not look on his appearance or on the height of his stature, because I have rejected him; for the Lord does not see as mortals see; they look on the outward appearance, but the Lord looks on the heart.” <sup>8</sup> Then Jesse called Abinadab, and made him pass before Samuel. He said, “Neither has the Lord chosen this one.” <sup>9</sup> Then Jesse made Shammah pass by. And he said, “Neither has the Lord chosen this one.” <sup>10</sup> Jesse made seven of his sons pass before Samuel, and Samuel said to Jesse, “The Lord has not chosen any of these.” <sup>11</sup> Samuel said to Jesse, “Are all your sons here?” And he said, “There remains yet the youngest, but he is keeping the sheep.” And Samuel said to Jesse, “Send and bring him; for we will not sit down until he comes here.” <sup>12</sup> He sent and brought him in. Now he was ruddy, and had beautiful eyes, and was handsome. The Lord said, “Rise and anoint him; for this is the one.” <sup>13</sup> Then Samuel took the horn of oil, and anointed him in the presence of his brothers; and the spirit of the Lord came mightily upon David from that day forward. Samuel then set out and went to Ramah.

1 Samuel 25:1-42

**25** Now Samuel died; and all Israel assembled and mourned for him. They buried him at his home in Ramah.

Then David got up and went down to the wilderness of Paran.

David and the Wife of Nabal

<sup>2</sup> There was a man in Maon, whose property was in Carmel. The man was very rich; he had three thousand sheep and a thousand goats. He was shearing his sheep in Carmel. <sup>3</sup> Now the name of the man was Nabal, and the name of his wife Abigail. The woman was clever and beautiful, but the man was surly and mean; he was a Calebite. <sup>4</sup> David heard in the wilderness that Nabal was shearing his sheep. <sup>5</sup> So David sent ten young men; and David said to the young men, “Go up to Carmel, and go to Nabal, and greet him in my name. <sup>6</sup> Thus you shall salute him: ‘Peace be to you, and peace be to your house, and peace be to all that you have. <sup>7</sup> I hear that you have shearers; now your shepherds have been with us, and we did them no harm, and they missed nothing, all the time they were in Carmel. <sup>8</sup> Ask your young men, and they will tell you. Therefore let my young men find favor in your sight; for we have come on a feast day. Please give whatever you have at hand to your servants and to your son David.’”

<sup>9</sup> When David’s young men came, they said all this to Nabal in the name of David; and then they waited. <sup>10</sup> But Nabal answered David’s servants, “Who is David? Who is the son of Jesse? There are many servants today who are breaking away from their masters. <sup>11</sup> Shall I take my bread and my water and the meat that I have butchered for my shearers, and give it to men who come from I do not know where?” <sup>12</sup> So David’s young men turned away, and came back and told him all this. <sup>13</sup> David said to his men, “Every man strap on his sword!” And every one of them strapped on his sword; David also strapped on his sword; and about four hundred men went up after David, while two hundred remained with the baggage.

<sup>14</sup> But one of the young men told Abigail, Nabal’s wife, “David sent messengers out of the wilderness to salute our master; and he shouted insults at them. <sup>15</sup> Yet the men were very good to us, and we suffered no harm, and we never missed anything when we were in the fields, as long as we were with them; <sup>16</sup> they were a wall to us both by night

and by day, all the while we were with them keeping the sheep. <sup>17</sup> Now therefore know this and consider what you should do; for evil has been decided against our master and against all his house; he is so ill-natured that no one can speak to him.”

<sup>18</sup> Then Abigail hurried and took two hundred loaves, two skins of wine, five sheep ready dressed, five measures of parched grain, one hundred clusters of raisins, and two hundred cakes of figs. She loaded them on donkeys <sup>19</sup> and said to her young men, “Go on ahead of me; I am coming after you.” But she did not tell her husband Nabal. <sup>20</sup> As she rode on the donkey and came down under cover of the mountain, David and his men came down toward her; and she met them. <sup>21</sup> Now David had said, “Surely it was in vain that I protected all that this fellow has in the wilderness, so that nothing was missed of all that belonged to him; but he has returned me evil for good. <sup>22</sup> God do so to David<sup>[a]</sup> and more also, if by morning I leave so much as one male of all who belong to him.”

<sup>23</sup> When Abigail saw David, she hurried and alighted from the donkey, and fell before David on her face, bowing to the ground. <sup>24</sup> She fell at his feet and said, “Upon me alone, my lord, be the guilt; please let your servant speak in your ears, and hear the words of your servant. <sup>25</sup> My lord, do not take seriously this ill-natured fellow, Nabal; for as his name is, so is he; Nabal<sup>[b]</sup> is his name, and folly is with him; but I, your servant, did not see the young men of my lord, whom you sent.

<sup>26</sup> “Now then, my lord, as the Lord lives, and as you yourself live, since the Lord has restrained you from bloodguilt and from taking vengeance with your own hand, now let your enemies and those who seek to do evil to my lord be like Nabal. <sup>27</sup> And now let this present that your servant has brought to my lord be given to the young men who follow my lord. <sup>28</sup> Please forgive the trespass of your servant; for the Lord will certainly make my lord a sure house, because my lord is fighting the battles

of the Lord; and evil shall not be found in you so long as you live. <sup>29</sup> If anyone should rise up to pursue you and to seek your life, the life of my lord shall be bound in the bundle of the living under the care of the Lord your God; but the lives of your enemies he shall sling out as from the hollow of a sling. <sup>30</sup> When the Lord has done to my lord according to all the good that he has spoken concerning you, and has appointed you prince over Israel, <sup>31</sup> my lord shall have no cause of grief, or pangs of conscience, for having shed blood without cause or for having saved himself. And when the Lord has dealt well with my lord, then remember your servant.”

<sup>32</sup> David said to Abigail, “Blessed be the Lord, the God of Israel, who sent you to meet me today! <sup>33</sup> Blessed be your good sense, and blessed be you, who have kept me today from bloodguilt and from avenging myself by my own hand! <sup>34</sup> For as surely as the Lord the God of Israel lives, who has restrained me from hurting you, unless you had hurried and come to meet me, truly by morning there would not have been left to Nabal so much as one male.” <sup>35</sup> Then David received from her hand what she had brought him; he said to her, “Go up to your house in peace; see, I have heeded your voice, and I have granted your petition.”

<sup>36</sup> Abigail came to Nabal; he was holding a feast in his house, like the feast of a king. Nabal’s heart was merry within him, for he was very drunk; so she told him nothing at all until the morning light. <sup>37</sup> In the morning, when the wine had gone out of Nabal, his wife told him these things, and his heart died within him; he became like a stone. <sup>38</sup> About ten days later the Lord struck Nabal, and he died.

<sup>39</sup> When David heard that Nabal was dead, he said, “Blessed be the Lord who has judged the case of Nabal’s insult to me, and has kept back his servant from evil; the Lord has returned the evil doing of Nabal upon his own head.” Then David sent and wooed Abigail, to make her his wife. <sup>40</sup> When David’s servants came to Abigail at

Carmel, they said to her, “David has sent us to you to take you to him as his wife.” <sup>41</sup> She rose and bowed down, with her face to the ground, and said, “Your servant is a slave to wash the feet of the servants of my lord.” <sup>42</sup> Abigail got up hurriedly and rode away on a donkey; her five maids attended her. She went after the messengers of David and became his wife.

## 2 Samuel 12:1-22

1 and the Lord sent Nathan to David. He came to him, and said to him, “There were two men in a certain city, the one rich and the other poor. 2 The rich man had very many flocks and herds; 3 but the poor man had nothing but one little ewe lamb, which he had bought. He brought it up, and it grew up with him and with his children; it used to eat of his meager fare, and drink from his cup, and lie in his bosom, and it was like a daughter to him. 4 Now there came a traveler to the rich man, and he was loath to take one of his own flock or herd to prepare for the wayfarer who had come to him, but he took the poor man’s lamb, and prepared that for the guest who had come to him.” 5 Then David’s anger was greatly kindled against the man. He said to Nathan, “As the Lord lives, the man who has done this deserves to die; 6 he shall restore the lamb fourfold, because he did this thing, and because he had no pity.”

7 Nathan said to David, “You are the man! Thus says the Lord, the God of Israel: I anointed you king over Israel, and I rescued you from the hand of Saul; 8 I gave you your master’s house, and your master’s wives into your bosom, and gave you the house of Israel and of Judah; and if that had been too little, I would have added as much more. 9 Why have you despised the word of the Lord, to do what is evil in his sight? You have struck down Uriah the Hittite with the sword, and have taken his wife to be your wife, and have killed him with the sword of the Ammonites. 10 Now therefore the sword shall

never depart from your house, for you have despised me, and have taken the wife of Uriah the Hittite to be your wife. 11 Thus says the Lord: I will raise up trouble against you from within your own house; and I will take your wives before your eyes, and give them to your neighbor, and he shall lie with your wives in the sight of this very sun. 12 For you did it secretly; but I will do this thing before all Israel, and before the sun.” 13 David said to Nathan, “I have sinned against the Lord.” Nathan said to David, “Now the Lord has put away your sin; you shall not die. 14 Nevertheless, because by this deed you have utterly scorned the Lord,[a] the child that is born to you shall die.” 15 Then Nathan went to his house.

#### Bathsheba’s Child Dies

The Lord struck the child that Uriah’s wife bore to David, and it became very ill. 16 David therefore pleaded with God for the child; David fasted, and went in and lay all night on the ground. 17 The elders of his house stood beside him, urging him to rise from the ground; but he would not, nor did he eat food with them. 18 On the seventh day the child died. And the servants of David were afraid to tell him that the child was dead; for they said, “While the child was still alive, we spoke to him, and he did not listen to us; how then can we tell him the child is dead? He may do himself some harm.” 19 But when David saw that his servants were whispering together, he perceived that the child was dead; and David said to his servants, “Is the child dead?” They said, “He is dead.” 20 Then David rose from the ground, washed, anointed himself, and changed his clothes. He went into the house of the Lord, and worshiped; he then went to his own house; and when he asked, they set food before him and he ate. 21 Then his servants said to him, “What is this thing that you have done? You fasted and wept for the child while it was alive; but when the child died, you rose and ate food.” 22 He said, “While the child was

still alive, I fasted and wept; for I said, ‘Who knows? The Lord may be gracious to me, and the child may live.’

1 Chronicles 29:1-20

**29** King David said to the whole assembly, “My son Solomon, whom alone God has chosen, is young and inexperienced, and the work is great; for the temple<sup>[a]</sup> will not be for mortals but for the Lord God. <sup>2</sup> So I have provided for the house of my God, so far as I was able, the gold for the things of gold, the silver for the things of silver, and the bronze for the things of bronze, the iron for the things of iron, and wood for the things of wood, besides great quantities of onyx and stones for setting, antimony, colored stones, all sorts of precious stones, and marble in abundance. <sup>3</sup> Moreover, in addition to all that I have provided for the holy house, I have a treasure of my own of gold and silver, and because of my devotion to the house of my God I give it to the house of my God: <sup>4</sup> three thousand talents of gold, of the gold of Ophir, and seven thousand talents of refined silver, for overlaying the walls of the house, <sup>5</sup> and for all the work to be done by artisans, gold for the things of gold and silver for the things of silver. Who then will offer willingly, consecrating themselves today to the Lord?”

<sup>6</sup> Then the leaders of ancestral houses made their freewill offerings, as did also the leaders of the tribes, the commanders of the thousands and of the hundreds, and the officers over the king’s work. <sup>7</sup> They gave for the service of the house of God five thousand talents and ten thousand darics of gold, ten thousand talents of silver, eighteen thousand talents of bronze, and one hundred thousand talents of iron. <sup>8</sup> Whoever had precious stones gave them to the treasury of the house of the Lord, into the care of Jehiel the Gershonite. <sup>9</sup> Then the people rejoiced because these had given willingly, for with single mind they had offered freely to the Lord; King David also rejoiced greatly.

## David's Praise to God

<sup>10</sup> Then David blessed the Lord in the presence of all the assembly; David said: “Blessed are you, O Lord, the God of our ancestor Israel, forever and ever. <sup>11</sup> Yours, O Lord, are the greatness, the power, the glory, the victory, and the majesty; for all that is in the heavens and on the earth is yours; yours is the kingdom, O Lord, and you are exalted as head above all. <sup>12</sup> Riches and honor come from you, and you rule over all. In your hand are power and might; and it is in your hand to make great and to give strength to all. <sup>13</sup> And now, our God, we give thanks to you and praise your glorious name.

<sup>14</sup> “But who am I, and what is my people, that we should be able to make this freewill offering? For all things come from you, and of your own have we given you. <sup>15</sup> For we are aliens and transients before you, as were all our ancestors; our days on the earth are like a shadow, and there is no hope. <sup>16</sup> O Lord our God, all this abundance that we have provided for building you a house for your holy name comes from your hand and is all your own. <sup>17</sup> I know, my God, that you search the heart, and take pleasure in uprightness; in the uprightness of my heart I have freely offered all these things, and now I have seen your people, who are present here, offering freely and joyously to you. <sup>18</sup> O Lord, the God of Abraham, Isaac, and Israel, our ancestors, keep forever such purposes and thoughts in the hearts of your people, and direct their hearts toward you. <sup>19</sup> Grant to my son Solomon that with single mind he may keep your commandments, your decrees, and your statutes, performing all of them, and that he may build the temple<sup>[b]</sup> for which I have made provision.”

<sup>20</sup> Then David said to the whole assembly, “Bless the Lord your God.” And all the assembly blessed the Lord, the God of their ancestors, and bowed their heads and prostrated themselves before the Lord and the king.

Nehemiah 1:1-11

**1** The words of Nehemiah son of Hacaliah. In the month of Chislev, in the twentieth year, while I was in Susa the capital, **2** one of my brothers, Hanani, came with certain men from Judah; and I asked them about the Jews that survived, those who had escaped the captivity, and about Jerusalem. **3** They replied, “The survivors there in the province who escaped captivity are in great trouble and shame; the wall of Jerusalem is broken down, and its gates have been destroyed by fire.”

**4** When I heard these words I sat down and wept, and mourned for days, fasting and praying before the God of heaven. **5** I said, “O Lord God of heaven, the great and awesome God who keeps covenant and steadfast love with those who love him and keep his commandments; **6** let your ear be attentive and your eyes open to hear the prayer of your servant that I now pray before you day and night for your servants, the people of Israel, confessing the sins of the people of Israel, which we have sinned against you. Both I and my family have sinned. **7** We have offended you deeply, failing to keep the commandments, the statutes, and the ordinances that you commanded your servant Moses. **8** Remember the word that you commanded your servant Moses, ‘If you are unfaithful, I will scatter you among the peoples; **9** but if you return to me and keep my commandments and do them, though your outcasts are under the farthest skies, I will gather them from there and bring them to the place at which I have chosen to establish my name.’ **10** They are your servants and your people, whom you redeemed by your great power and your strong hand. **11** O Lord, let your ear be attentive to the prayer of your servant, and to the prayer of your servants who delight in revering your name. Give success to your servant today, and grant him mercy in the sight of this man!”

At the time, I was cupbearer to the king.

Nehemiah 2:11-18

<sup>11</sup> So I came to Jerusalem and was there for three days. <sup>12</sup> Then I got up during the night, I and a few men with me; I told no one what my God had put into my heart to do for Jerusalem. The only animal I took was the animal I rode. <sup>13</sup> I went out by night by the Valley Gate past the Dragon's Spring and to the Dung Gate, and I inspected the walls of Jerusalem that had been broken down and its gates that had been destroyed by fire. <sup>14</sup> Then I went on to the Fountain Gate and to the King's Pool; but there was no place for the animal I was riding to continue. <sup>15</sup> So I went up by way of the valley by night and inspected the wall. Then I turned back and entered by the Valley Gate, and so returned. <sup>16</sup> The officials did not know where I had gone or what I was doing; I had not yet told the Jews, the priests, the nobles, the officials, and the rest that were to do the work.

#### Decision to Restore the Walls

<sup>17</sup> Then I said to them, "You see the trouble we are in, how Jerusalem lies in ruins with its gates burned. Come, let us rebuild the wall of Jerusalem, so that we may no longer suffer disgrace." <sup>18</sup> I told them that the hand of my God had been gracious upon me, and also the words that the king had spoken to me. Then they said, "Let us start building!" So they committed themselves to the common good.

Nehemiah 4:1-18

**4** Now when Sanballat heard that we were building the wall, he was angry and greatly enraged, and he mocked the Jews. <sup>2</sup> He said in the presence of his associates and of the army of Samaria, "What are these feeble Jews doing? Will they restore things? Will they sacrifice? Will they finish it in a day? Will they revive the stones out of the heaps of rubbish—and burned ones at that?" <sup>3</sup> Tobiah the Ammonite was beside him, and

he said, “That stone wall they are building—any fox going up on it would break it down!”<sup>4</sup> Hear, O our God, for we are despised; turn their taunt back on their own heads, and give them over as plunder in a land of captivity.<sup>5</sup> Do not cover their guilt, and do not let their sin be blotted out from your sight; for they have hurled insults in the face of the builders.

<sup>6</sup> So we rebuilt the wall, and all the wall was joined together to half its height; for the people had a mind to work.

<sup>7</sup> But when Sanballat and Tobiah and the Arabs and the Ammonites and the Ashdodites heard that the repairing of the walls of Jerusalem was going forward and the gaps were beginning to be closed, they were very angry,<sup>8</sup> and all plotted together to come and fight against Jerusalem and to cause confusion in it.<sup>9</sup> So we prayed to our God, and set a guard as a protection against them day and night.

<sup>10</sup> But Judah said, “The strength of the burden bearers is failing, and there is too much rubbish so that we are unable to work on the wall.”<sup>11</sup> And our enemies said, “They will not know or see anything before we come upon them and kill them and stop the work.”<sup>12</sup> When the Jews who lived near them came, they said to us ten times, “From all the places where they live they will come up against us.”<sup>13</sup> So in the lowest parts of the space behind the wall, in open places, I stationed the people according to their families, with their swords, their spears, and their bows.<sup>14</sup> After I looked these things over, I stood up and said to the nobles and the officials and the rest of the people, “Do not be afraid of them. Remember the Lord, who is great and awesome, and fight for your kin, your sons, your daughters, your wives, and your homes.”

<sup>15</sup> When our enemies heard that their plot was known to us, and that God had frustrated it, we all returned to the wall, each to his work.<sup>16</sup> From that day on, half of my servants worked on construction, and half held the spears, shields, bows, and body-armor;

and the leaders posted themselves behind the whole house of Judah, <sup>17</sup> who were building the wall. The burden bearers carried their loads in such a way that each labored on the work with one hand and with the other held a weapon. <sup>18</sup> And each of the builders had his sword strapped at his side while he built. The man who sounded the trumpet was beside me.

Matthew 4:18-22

<sup>18</sup> As he walked by the Sea of Galilee, he saw two brothers, Simon, who is called Peter, and Andrew his brother, casting a net into the sea—for they were fishermen. <sup>19</sup> And he said to them, “Follow me, and I will make you fish for people.” <sup>20</sup> Immediately they left their nets and followed him. <sup>21</sup> As he went from there, he saw two other brothers, James son of Zebedee and his brother John, in the boat with their father Zebedee, mending their nets, and he called them. <sup>22</sup> Immediately they left the boat and their father, and followed him.

Matthew 9:32-38, 10:1-42, 11:1

Jesus Heals One Who Was Mute

<sup>32</sup> After they had gone away, a demoniac who was mute was brought to him. <sup>33</sup> And when the demon had been cast out, the one who had been mute spoke; and the crowds were amazed and said, “Never has anything like this been seen in Israel.” <sup>34</sup> But the Pharisees said, “By the ruler of the demons he casts out the demons.”

The Harvest Is Great, the Laborers Few

<sup>35</sup> Then Jesus went about all the cities and villages, teaching in their synagogues, and proclaiming the good news of the kingdom, and curing every disease and every sickness. <sup>36</sup> When he saw the crowds, he had compassion for them, because they were

harassed and helpless, like sheep without a shepherd. <sup>37</sup> Then he said to his disciples, “The harvest is plentiful, but the laborers are few; <sup>38</sup> therefore ask the Lord of the harvest to send out laborers into his harvest.”

#### The Twelve Apostles

**10** Then Jesus summoned his twelve disciples and gave them authority over unclean spirits, to cast them out, and to cure every disease and every sickness. <sup>2</sup> These are the names of the twelve apostles: first, Simon, also known as Peter, and his brother Andrew; James son of Zebedee, and his brother John; <sup>3</sup> Philip and Bartholomew; Thomas and Matthew the tax collector; James son of Alphaeus, and Thaddaeus; <sup>4</sup> Simon the Cananaean, and Judas Iscariot, the one who betrayed him.

#### The Mission of the Twelve

<sup>5</sup> These twelve Jesus sent out with the following instructions: “Go nowhere among the Gentiles, and enter no town of the Samaritans, <sup>6</sup> but go rather to the lost sheep of the house of Israel. <sup>7</sup> As you go, proclaim the good news, ‘The kingdom of heaven has come near.’ <sup>8</sup> Cure the sick, raise the dead, cleanse the lepers, cast out demons. You received without payment; give without payment. <sup>9</sup> Take no gold, or silver, or copper in your belts, <sup>10</sup> no bag for your journey, or two tunics, or sandals, or a staff; for laborers deserve their food. <sup>11</sup> Whatever town or village you enter, find out who in it is worthy, and stay there until you leave. <sup>12</sup> As you enter the house, greet it. <sup>13</sup> If the house is worthy, let your peace come upon it; but if it is not worthy, let your peace return to you. <sup>14</sup> If anyone will not welcome you or listen to your words, shake off the dust from your feet as you leave that house or town. <sup>15</sup> Truly I tell you, it will be more tolerable for the land of Sodom and Gomorrah on the Day of Judgment than for that town.

#### Coming Persecutions

<sup>16</sup> “See, I am sending you out like sheep into the midst of wolves; so be wise as serpents and innocent as doves. <sup>17</sup> Beware of them, for they will hand you over to councils and flog you in their synagogues; <sup>18</sup> and you will be dragged before governors and kings because of me, as a testimony to them and the Gentiles. <sup>19</sup> When they hand you over, do not worry about how you are to speak or what you are to say; for what you are to say will be given to you at that time; <sup>20</sup> for it is not you who speak, but the Spirit of your Father speaking through you. <sup>21</sup> Brother will betray brother to death, and a father his child, and children will rise against parents and have them put to death; <sup>22</sup> and you will be hated by all because of my name. But the one who endures to the end will be saved. <sup>23</sup> When they persecute you in one town, flee to the next; for truly I tell you, you will not have gone through all the towns of Israel before the Son of Man comes.

<sup>24</sup> “A disciple is not above the teacher, nor a slave above the master; <sup>25</sup> it is enough for the disciple to be like the teacher, and the slave like the master. If they have called the master of the house Beelzebul, how much more will they malign those of his household!

#### Whom to Fear

<sup>26</sup> “So have no fear of them; for nothing is covered up that will not be uncovered, and nothing secret that will not become known. <sup>27</sup> What I say to you in the dark, tell in the light; and what you hear whispered, proclaim from the housetops. <sup>28</sup> Do not fear those who kill the body but cannot kill the soul; rather fear him who can destroy both soul and body in hell. <sup>29</sup> Are not two sparrows sold for a penny? Yet not one of them will fall to the ground apart from your Father. <sup>30</sup> And even the hairs of your head are all counted. <sup>31</sup> So do not be afraid; you are of more value than many sparrows.

<sup>32</sup> “Everyone therefore who acknowledges me before others, I also will acknowledge before my Father in heaven; <sup>33</sup> but whoever denies me before others, I also will deny before my Father in heaven.

Not Peace, but a Sword

<sup>34</sup> “Do not think that I have come to bring peace to the earth; I have not come to bring peace, but a sword.

<sup>35</sup> For I have come to set a man against his father,  
and a daughter against her mother,  
and a daughter-in-law against her mother-in-law;

<sup>36</sup> and one’s foes will be members of one’s own household.

<sup>37</sup> Whoever loves father or mother more than me is not worthy of me; and whoever loves son or daughter more than me is not worthy of me; <sup>38</sup> and whoever does not take up the cross and follow me is not worthy of me. <sup>39</sup> Those who find their life will lose it, and those who lose their life for my sake will find it.

Rewards

<sup>40</sup> “Whoever welcomes you welcomes me, and whoever welcomes me welcomes the one who sent me. <sup>41</sup> Whoever welcomes a prophet in the name of a prophet will receive a prophet’s reward; and whoever welcomes a righteous person in the name of a righteous person will receive the reward of the righteous; <sup>42</sup> and whoever gives even a cup of cold water to one of these little ones in the name of a disciple—truly I tell you, none of these will lose their reward.”

**11** Now when Jesus had finished instructing his twelve disciples, he went on from there to teach and proclaim his message in their cities.

Matthew 19:27-29

<sup>27</sup> Then Peter said in reply, “Look, we have left everything and followed you. What then will we have?” <sup>28</sup> Jesus said to them, “Truly I tell you, at the renewal of all things, when the Son of Man is seated on the throne of his glory, you who have followed

me will also sit on twelve thrones, judging the twelve tribes of Israel. <sup>29</sup> And everyone who has left houses or brothers or sisters or father or mother or children or fields, for my name's sake, will receive a hundredfold, and will inherit eternal life.

Luke 9:23-27

<sup>23</sup> Then he said to them all, "If any want to become my followers, let them deny themselves and take up their cross daily and follow me. <sup>24</sup> For those who want to save their life will lose it, and those who lose their life for my sake will save it. <sup>25</sup> What does it profit them if they gain the whole world, but lose or forfeit themselves? <sup>26</sup> Those who are ashamed of me and of my words, of them the Son of Man will be ashamed when he comes in his glory and the glory of the Father and of the holy angels. <sup>27</sup> But truly I tell you, there are some standing here who will not taste death before they see the kingdom of God."

John 10:1-15

**10** "Very truly, I tell you, anyone who does not enter the sheepfold by the gate but climbs in by another way is a thief and a bandit. <sup>2</sup> The one who enters by the gate is the shepherd of the sheep. <sup>3</sup> The gatekeeper opens the gate for him, and the sheep hear his voice. He calls his own sheep by name and leads them out. <sup>4</sup> When he has brought out all his own, he goes ahead of them, and the sheep follow him because they know his voice. <sup>5</sup> They will not follow a stranger, but they will run from him because they do not know the voice of strangers." <sup>6</sup> Jesus used this figure of speech with them, but they did not understand what he was saying to them.

<sup>7</sup> So again Jesus said to them, "Very truly, I tell you, I am the gate for the sheep. <sup>8</sup> All who came before me are thieves and bandits; but the sheep did not listen to

them. <sup>9</sup> I am the gate. Whoever enters by me will be saved, and will come in and go out and find pasture. <sup>10</sup> The thief comes only to steal and kill and destroy. I came that they may have life, and have it abundantly.

<sup>11</sup> “I am the good shepherd. The good shepherd lays down his life for the sheep. <sup>12</sup> The hired hand, who is not the shepherd and does not own the sheep, sees the wolf coming and leaves the sheep and runs away—and the wolf snatches them and scatters them. <sup>13</sup> The hired hand runs away because a hired hand does not care for the sheep. <sup>14</sup> I am the good shepherd. I know my own and my own know me, <sup>15</sup> just as the Father knows me and I know the Father. And I lay down my life for the sheep.

#### Matthew 26:69-75

<sup>69</sup> Now Peter was sitting outside in the courtyard. A servant-girl came to him and said, “You also were with Jesus the Galilean.” <sup>70</sup> But he denied it before all of them, saying, “I do not know what you are talking about.” <sup>71</sup> When he went out to the porch, another servant-girl saw him, and she said to the bystanders, “This man was with Jesus of Nazareth.” <sup>72</sup> Again he denied it with an oath, “I do not know the man.” <sup>73</sup> After a little while the bystanders came up and said to Peter, “Certainly you are also one of them, for your accent betrays you.” <sup>74</sup> Then he began to curse, and he swore an oath, “I do not know the man!” At that moment the cock crowed. <sup>75</sup> Then Peter remembered what Jesus had said: “Before the cock crows, you will deny me three times.” And he went out and wept bitterly.

#### Acts 2:1-47

**2** When the day of Pentecost had come, they were all together in one place. <sup>2</sup> And suddenly from heaven there came a sound like the rush of a violent wind, and it filled the

entire house where they were sitting. <sup>3</sup> Divided tongues, as of fire, appeared among them, and a tongue rested on each of them. <sup>4</sup> All of them were filled with the Holy Spirit and began to speak in other languages, as the Spirit gave them ability.

<sup>5</sup> Now there were devout Jews from every nation under heaven living in Jerusalem. <sup>6</sup> And at this sound the crowd gathered and was bewildered, because each one heard them speaking in the native language of each. <sup>7</sup> Amazed and astonished, they asked, “Are not all these who are speaking Galileans?” <sup>8</sup> And how is it that we hear, each of us, in our own native language? <sup>9</sup> Parthians, Medes, Elamites, and residents of Mesopotamia, Judea and Cappadocia, Pontus and Asia, <sup>10</sup> Phrygia and Pamphylia, Egypt and the parts of Libya belonging to Cyrene, and visitors from Rome, both Jews and proselytes, <sup>11</sup> Cretans and Arabs—in our own languages we hear them speaking about God’s deeds of power.” <sup>12</sup> All were amazed and perplexed, saying to one another, “What does this mean?” <sup>13</sup> But others sneered and said, “They are filled with new wine.”

#### Peter Addresses the Crowd

<sup>14</sup> But Peter, standing with the eleven, raised his voice and addressed them, “Men of Judea and all who live in Jerusalem, let this be known to you, and listen to what I say. <sup>15</sup> Indeed, these are not drunk, as you suppose, for it is only nine o’clock in the morning. <sup>16</sup> No, this is what was spoken through the prophet Joel:

<sup>17</sup> ‘In the last days it will be, God declares,  
that I will pour out my Spirit upon all flesh,  
and your sons and your daughters shall prophesy,  
and your young men shall see visions,  
and your old men shall dream dreams.

<sup>18</sup> Even upon my slaves, both men and women,  
in those days I will pour out my Spirit;

and they shall prophesy.

<sup>19</sup> And I will show portents in the heaven above

and signs on the earth below,

blood, and fire, and smoky mist.

<sup>20</sup> The sun shall be turned to darkness

and the moon to blood,

before the coming of the Lord's great and glorious day.

<sup>21</sup> Then everyone who calls on the name of the Lord shall be saved.'

<sup>22</sup> "You that are Israelites, listen to what I have to say: Jesus of Nazareth, a man attested to you by God with deeds of power, wonders, and signs that God did through him among you, as you yourselves know— <sup>23</sup> this man, handed over to you according to the definite plan and foreknowledge of God, you crucified and killed by the hands of those outside the law. <sup>24</sup> But God raised him up, having freed him from death, because it was impossible for him to be held in its power. <sup>25</sup> For David says concerning him,

'I saw the Lord always before me,

for he is at my right hand so that I will not be shaken;

<sup>26</sup> therefore my heart was glad, and my tongue rejoiced;

moreover my flesh will live in hope.

<sup>27</sup> For you will not abandon my soul to Hades,

or let your Holy One experience corruption.

<sup>28</sup> You have made known to me the ways of life;

you will make me full of gladness with your presence.'

<sup>29</sup> "Fellow Israelites, I may say to you confidently of our ancestor David that he both died and was buried, and his tomb is with us to this day. <sup>30</sup> Since he was a prophet,

he knew that God had sworn with an oath to him that he would put one of his descendants on his throne. <sup>31</sup> Foreseeing this, David spoke of the resurrection of the Messiah, saying,

‘He was not abandoned to Hades,  
nor did his flesh experience corruption.’

<sup>32</sup> This Jesus God raised up, and of that all of us are witnesses. <sup>33</sup> Being therefore exalted at the right hand of God, and having received from the Father the promise of the Holy Spirit, he has poured out this that you both see and hear. <sup>34</sup> For David did not ascend into the heavens, but he himself says,

‘The Lord said to my Lord,  
“Sit at my right hand,  
<sup>35</sup> until I make your enemies your footstool.”’

<sup>36</sup> Therefore let the entire house of Israel know with certainty that God has made him both Lord and Messiah, this Jesus whom you crucified.”

#### The First Converts

<sup>37</sup> Now when they heard this, they were cut to the heart and said to Peter and to the other apostles, “Brothers, what should we do?” <sup>38</sup> Peter said to them, “Repent, and be baptized every one of you in the name of Jesus Christ so that your sins may be forgiven; and you will receive the gift of the Holy Spirit. <sup>39</sup> For the promise is for you, for your children, and for all who are far away, everyone whom the Lord our God calls to him.” <sup>40</sup> And he testified with many other arguments and exhorted them, saying, “Save yourselves from this corrupt generation.” <sup>41</sup> So those who welcomed his message were baptized, and that day about three thousand persons were added. <sup>42</sup> They devoted themselves to the apostles’ teaching and fellowship, to the breaking of bread and the prayers.

### Life among the Believers

<sup>43</sup> Awe came upon everyone, because many wonders and signs were being done by the apostles. <sup>44</sup> All who believed were together and had all things in common; <sup>45</sup> they would sell their possessions and goods and distribute the proceeds to all, as any had need. <sup>46</sup> Day by day, as they spent much time together in the temple, they broke bread at home and ate their food with glad and generous hearts, <sup>47</sup> praising God and having the goodwill of all the people. And day by day the Lord added to their number those who were being saved.

### Acts 6:1-7

**6** Now during those days, when the disciples were increasing in number, the Hellenists complained against the Hebrews because their widows were being neglected in the daily distribution of food. <sup>2</sup> And the twelve called together the whole community of the disciples and said, “It is not right that we should neglect the word of God in order to wait on tables. <sup>3</sup> Therefore, friends, select from among yourselves seven men of good standing, full of the Spirit and of wisdom, whom we may appoint to this task, <sup>4</sup> while we, for our part, will devote ourselves to prayer and to serving the word.” <sup>5</sup> What they said pleased the whole community, and they chose Stephen, a man full of faith and the Holy Spirit, together with Philip, Prochorus, Nicanor, Timon, Parmenas, and Nicolaus, a proselyte of Antioch. <sup>6</sup> They had these men stand before the apostles, who prayed and laid their hands on them.

<sup>7</sup> The word of God continued to spread; the number of the disciples increased greatly in Jerusalem, and a great many of the priests became obedient to the faith.

Acts 20:17-38

<sup>17</sup> From Miletus he sent a message to Ephesus, asking the elders of the church to meet him. <sup>18</sup> When they came to him, he said to them:

“You yourselves know how I lived among you the entire time from the first day that I set foot in Asia, <sup>19</sup> serving the Lord with all humility and with tears, enduring the trials that came to me through the plots of the Jews. <sup>20</sup> I did not shrink from doing anything helpful, proclaiming the message to you and teaching you publicly and from house to house, <sup>21</sup> as I testified to both Jews and Greeks about repentance toward God and faith toward our Lord Jesus. <sup>22</sup> And now, as a captive to the Spirit, I am on my way to Jerusalem, not knowing what will happen to me there, <sup>23</sup> except that the Holy Spirit testifies to me in every city that imprisonment and persecutions are waiting for me. <sup>24</sup> But I do not count my life of any value to myself, if only I may finish my course and the ministry that I received from the Lord Jesus, to testify to the good news of God’s grace.

<sup>25</sup> “And now I know that none of you, among whom I have gone about proclaiming the kingdom, will ever see my face again. <sup>26</sup> Therefore I declare to you this day that I am not responsible for the blood of any of you, <sup>27</sup> for I did not shrink from declaring to you the whole purpose of God. <sup>28</sup> Keep watch over yourselves and over all the flock, of which the Holy Spirit has made you overseers, to shepherd the church of God that he obtained with the blood of his own Son. <sup>29</sup> I know that after I have gone, savage wolves will come in among you, not sparing the flock. <sup>30</sup> Some even from your own group will come distorting the truth in order to entice the disciples to follow them. <sup>31</sup> Therefore be alert, remembering that for three years I did not cease night or day to warn everyone with tears. <sup>32</sup> And now I commend you to God and to the message of his grace, a message that is able to build you up and to give you the inheritance among all who are sanctified. <sup>33</sup> I coveted no one’s silver or gold or clothing. <sup>34</sup> You know for

yourselves that I worked with my own hands to support myself and my companions. <sup>35</sup> In all this I have given you an example that by such work we must support the weak, remembering the words of the Lord Jesus, for he himself said, ‘It is more blessed to give than to receive.’”

<sup>36</sup> When he had finished speaking, he knelt down with them all and prayed. <sup>37</sup> There was much weeping among them all; they embraced Paul and kissed him, <sup>38</sup> grieving especially because of what he had said, that they would not see him again. Then they brought him to the ship.

Acts 26:1-32

**26** Agrippa said to Paul, “You have permission to speak for yourself.” Then Paul stretched out his hand and began to defend himself:

<sup>2</sup> “I consider myself fortunate that it is before you, King Agrippa, I am to make my defense today against all the accusations of the Jews, <sup>3</sup> because you are especially familiar with all the customs and controversies of the Jews; therefore I beg of you to listen to me patiently.

<sup>4</sup> “All the Jews know my way of life from my youth, a life spent from the beginning among my own people and in Jerusalem. <sup>5</sup> They have known for a long time, if they are willing to testify, that I have belonged to the strictest sect of our religion and lived as a Pharisee. <sup>6</sup> And now I stand here on trial on account of my hope in the promise made by God to our ancestors, <sup>7</sup> a promise that our twelve tribes hope to attain, as they earnestly worship day and night. It is for this hope, your Excellency, that I am accused by Jews! <sup>8</sup> Why is it thought incredible by any of you that God raises the dead?

<sup>9</sup> “Indeed, I myself was convinced that I ought to do many things against the name of Jesus of Nazareth. <sup>10</sup> And that is what I did in Jerusalem; with authority received from

the chief priests, I not only locked up many of the saints in prison, but I also cast my vote against them when they were being condemned to death. <sup>11</sup> By punishing them often in all the synagogues I tried to force them to blaspheme; and since I was so furiously enraged at them, I pursued them even to foreign cities.

#### Paul Tells of His Conversion

<sup>12</sup> “With this in mind, I was traveling to Damascus with the authority and commission of the chief priests, <sup>13</sup> when at midday along the road, your Excellency, I saw a light from heaven, brighter than the sun, shining around me and my companions. <sup>14</sup> When we had all fallen to the ground, I heard a voice saying to me in the Hebrew language, ‘Saul, Saul, why are you persecuting me? It hurts you to kick against the goads.’ <sup>15</sup> I asked, ‘Who are you, Lord?’ The Lord answered, ‘I am Jesus whom you are persecuting. <sup>16</sup> But get up and stand on your feet; for I have appeared to you for this purpose, to appoint you to serve and testify to the things in which you have seen me and to those in which I will appear to you. <sup>17</sup> I will rescue you from your people and from the Gentiles—to whom I am sending you <sup>18</sup> to open their eyes so that they may turn from darkness to light and from the power of Satan to God, so that they may receive forgiveness of sins and a place among those who are sanctified by faith in me.’

#### Paul Tells of His Preaching

<sup>19</sup> “After that, King Agrippa, I was not disobedient to the heavenly vision, <sup>20</sup> but declared first to those in Damascus, then in Jerusalem and throughout the countryside of Judea, and also to the Gentiles, that they should repent and turn to God and do deeds consistent with repentance. <sup>21</sup> For this reason the Jews seized me in the temple and tried to kill me. <sup>22</sup> To this day I have had help from God, and so I stand here, testifying to both small and great, saying nothing but what the prophets and Moses said would take

place: <sup>23</sup> that the Messiah must suffer, and that, by being the first to rise from the dead, he would proclaim light both to our people and to the Gentiles.”

#### Paul Appeals to Agrippa to Believe

<sup>24</sup> While he was making this defense, Festus exclaimed, “You are out of your mind, Paul! Too much learning is driving you insane!” <sup>25</sup> But Paul said, “I am not out of my mind, most excellent Festus, but I am speaking the sober truth. <sup>26</sup> Indeed the king knows about these things, and to him I speak freely; for I am certain that none of these things has escaped his notice, for this was not done in a corner. <sup>27</sup> King Agrippa, do you believe the prophets? I know that you believe.” <sup>28</sup> Agrippa said to Paul, “Are you so quickly persuading me to become a Christian?” <sup>29</sup> Paul replied, “Whether quickly or not, I pray to God that not only you but also all who are listening to me today might become such as I am—except for these chains.”

<sup>30</sup> Then the king got up, and with him the governor and Bernice and those who had been seated with them; <sup>31</sup> and as they were leaving, they said to one another, “This man is doing nothing to deserve death or imprisonment.” <sup>32</sup> Agrippa said to Festus, “This man could have been set free if he had not appealed to the emperor.”

#### 1 Thessalonians 1:1-10, 2:1-20

**1** Paul, Silvanus, and Timothy,

To the church of the Thessalonians in God the Father and the Lord Jesus Christ:

Grace to you and peace.

The Thessalonians’ Faith and Example

<sup>2</sup> We always give thanks to God for all of you and mention you in our prayers, constantly <sup>3</sup> remembering before our God and Father your work of faith and labor of love and steadfastness of hope in our Lord Jesus Christ. <sup>4</sup> For we know, brothers and

sisters<sup>[a]</sup> beloved by God, that he has chosen you, <sup>5</sup> because our message of the gospel came to you not in word only, but also in power and in the Holy Spirit and with full conviction; just as you know what kind of persons we proved to be among you for your sake. <sup>6</sup> And you became imitators of us and of the Lord, for in spite of persecution you received the word with joy inspired by the Holy Spirit, <sup>7</sup> so that you became an example to all the believers in Macedonia and in Achaia. <sup>8</sup> For the word of the Lord has sounded forth from you not only in Macedonia and Achaia, but in every place your faith in God has become known, so that we have no need to speak about it. <sup>9</sup> For the people of those regions<sup>[b]</sup> report about us what kind of welcome we had among you, and how you turned to God from idols, to serve a living and true God, <sup>10</sup> and to wait for his Son from heaven, whom he raised from the dead—Jesus, who rescues us from the wrath that is coming.

#### 1 Timothy 3:1-13

**3** The saying is sure: whoever aspires to the office of bishop desires a noble task. <sup>2</sup> Now a bishop must be above reproach, married only once, temperate, sensible, respectable, hospitable, an apt teacher, <sup>3</sup> not a drunkard, not violent but gentle, not quarrelsome, and not a lover of money. <sup>4</sup> He must manage his own household well, keeping his children submissive and respectful in every way— <sup>5</sup> for if someone does not know how to manage his own household, how can he take care of God's church? <sup>6</sup> He must not be a recent convert, or he may be puffed up with conceit and fall into the condemnation of the devil. <sup>7</sup> Moreover, he must be well thought of by outsiders, so that he may not fall into disgrace and the snare of the devil.

#### Qualifications of Deacons

<sup>8</sup> Deacons likewise must be serious, not double-tongued, not indulging in much wine, not greedy for money; <sup>9</sup> they must hold fast to the mystery of the faith with a clear

conscience. <sup>10</sup> And let them first be tested; then, if they prove themselves blameless, let them serve as deacons. <sup>11</sup> Women likewise must be serious, not slanderers, but temperate, faithful in all things. <sup>12</sup> Let deacons be married only once, and let them manage their children and their households well; <sup>13</sup> for those who serve well as deacons gain a good standing for themselves and great boldness in the faith that is in Christ Jesus.

#### Titus 1:7-9

<sup>7</sup> For a bishop, as God's steward, must be blameless; he must not be arrogant or quick-tempered or addicted to wine or violent or greedy for gain; <sup>8</sup> but he must be hospitable, a lover of goodness, prudent, upright, devout, and self-controlled. <sup>9</sup> He must have a firm grasp of the word that is trustworthy in accordance with the teaching, so that he may be able both to preach with sound doctrine and to refute those who contradict it.

#### 1 Peter 5:1-4

<sup>5</sup> Now as an elder myself and a witness of the sufferings of Christ, as well as one who shares in the glory to be revealed, I exhort the elders among you <sup>2</sup> to tend the flock of God that is in your charge, exercising the oversight, not under compulsion but willingly, as God would have you do it—not for sordid gain but eagerly. <sup>3</sup> Do not lord it over those in your charge, but be examples to the flock. <sup>4</sup> And when the chief shepherd appears, you will win the crown of glory that never fades away.

**APPENDIX B**  
**SMALL GROUP ACCOUNTABILITY QUESTIONS<sup>1</sup>**

A. John Wesley's Small Group Questions

1. Am I consciously or unconsciously creating the impression that I am better than I am? In other words, am I a hypocrite?
2. Am I honest in all my acts and words, or do I exaggerate?
3. Do I confidentially pass onto another what was told me in confidence?
4. Am I a slave to dress, friends, work, or habits?
5. Am I self-conscious, self-pitying, or self-justifying?
6. Did the Bible live in me today?
7. Do I give it time to speak to me everyday?
8. Am I enjoying prayer?
9. When did I last speak to someone about my faith?
10. Do I pray about the money I spend?
11. Do I get to bed on time and get up on time?
12. Do I disobey God in anything?
13. Do I insist upon doing something about which my conscience is uneasy?
14. Am I defeated in any part of my life?
15. Am I jealous, impure, critical, irritable, touchy or distrustful?
16. How do I spend my spare time?
17. Am I proud?

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1. D. Michael Henderson, *John Wesley's Class Meetings: A Model for Making Disciples* (Nairobi, Kenya: Evangel Publishing House, 1997), 118–19.

18. Do I thank God that I am not as other people, especially as the Pharisee who despised the publican?
19. Is there anyone whom I fear, dislike, disown, criticize, hold resentment toward or disregard? If so, what am I going to do about it?
20. Do I grumble and complain constantly?
21. Is Christ real to me?

B. Wesley's Band Meeting Questions

1. What known sins have you committed since our last meeting?
2. What temptations have you met with?
3. How were you delivered?
4. What have you thought, said, or done, of which you doubt whether it be sin or not?
5. Have you nothing you desire to keep secret?

## **APPENDIX C**

### **NATIONAL STAFF DEVELOPMENT REPORT INTER-VARSITY CHRISTIAN FELLOWSHIP CANADA**

This report evolved from a desire on the part of senior management to accurately define staff training and development needs by a valid and reliable process. It is our hope that, from the recommendations of this report, our training categories and priorities of the future will be established.

## **METHOD**

This survey was conveyed by two methods. The first method was a quantitative questionnaire, and the second method involved qualitative, individual or group interviews. The questionnaire was sent to all staff and associate staff and was completed by 149 of approximately 209 staff (7 staff participated in a preliminary trial questionnaire and were not required to take the final questionnaire). The qualitative interviews included a total of 71 staff, 20% of whom were in management roles. The respondents were in the following categories:

	<b>Questionnaire</b>	<b>Interviews</b>
	<b>(149 Total)</b>	<b>(71 Total)</b>
Camps	36.60%	10%
GSFM	6.80%	7%
ISCF	16.40%	16%
ISM	15.80%	15%

IVWS	11%	1%
NCF	4.10%	4%
Non NSC Admin Staff	7.50%	0%
NSC	13.70%	17%
Urban Ministry	4.10%	1%
VCF	34.20%	34%

We attempted to interview staff from a range of age groups and years of experience as well. The questionnaire utilized a computerized survey program (SurveyMonkey.com), and covered the following broad categories of staff development and training needs:

**Demographics**

**Ministry Development**

**Supervisor/supervisee Needs**

**Spiritual Development**

**Pastoral Care**

**Interface with the Wider Church**

**Fund Development and Public Relations**

When interviewed, the staff and associate staff were cooperative and appreciative of the opportunity to give feedback. The response to the questionnaire was also excellent, given the busy nature of Inter-Varsity work. We felt a response rate of 75% was adequate to empower conclusions. In addition, the results from both the quantitative and qualitative methods were highly correlated, giving increased credibility to the findings.

The first interview was begun with some preset questions, but it was soon found that staff had much to say. If unguided, they gave the feedback that was most salient to them.

Future interviews, therefore, were structured only in a limited way. If interviewees asked for more guidance, major categories were suggested for potential discussion. The frequency of mention was the primary method of gauging staff interest. The second measure used was the amount of time the issue absorbed during the interview.

This report will cover our major findings on a national level. The complete report will include regional findings, findings by ministry (VCF, ISCF, ISM, Camps, and NSC), and, where relevant, findings by age or number of years on staff.

## GENERAL QUANTITATIVE FINDINGS OF STAFF'S TRAINING INTERESTS

The following chart lists staff training interests from largest percentage to smallest percentage of staff **strongly interested** in each training category per the questionnaire.

**Strong interest of 47% or more** is noted in **blue**, and **Strong interest of 40% or more** is noted in **red**.

Training category	Strong	Moderate	Total
	Interest	Interest	
Encouraging character development	67%	27%	94%
Encouraging spiritual transformation	65%	25%	90%
Supervision skills/coaching, mentoring	61%	27%	88%

Coaching/mentoring training	60%	31%	91%
Biblical values applied to character transformation	49%	37%	86%
Conflict Resolution skills	47%	44%	91%
Training in psychological blocks that affect transformation	47%	40%	87%
Team building training	47%	38%	85%
Team leader training	47%	35%	82%
<b>Leadership training</b>	<b>45%</b>	<b>47%</b>	<b>92%</b>
<b>Understanding how families affect current relationships</b>	<b>42%</b>	<b>46%</b>	<b>88%</b>
<b>Spiritual retreats</b>	<b>40%</b>	<b>36%</b>	<b>76%</b>
Preaching and teaching training	39%	33%	72%
Prayer ministry training	35%	47%	82%
Training in setting boundaries	34%	37%	71%
Training in youth culture	34%	37%	71%
Communication skills	32%	48%	80%
Individual intercessory prayer	32%	41%	73%
Public relations	30%	47%	77%
Building relationships	29%	44%	73%
Training in reading for personal ministry formation	29%	40%	69%
Training in corporate intercessory prayer/prayer partners	28%	43%	71%
Training in the developmental stages	27%	46%	73%
Training in scripture reading	27%	40%	67%
Training in the referral process	26%	47%	73%

Training in Sabbath rest	26%	37%	63%
Multi-ethnic/multi-cultural training	25%	50%	75%
Administrative training	24%	40%	64%
Time management training	24%	34%	58%
Personal prayer and worship training	23%	48%	71%
Building small groups	22%	47%	69%
Fund development training	20%	41%	61%
Hospitality training	19%	42%	61%
Cell group/small group participation training	18%	45%	63%
Disciplines of service to the community	17%	54%	71%
Training in fasting	17%	40%	57%
Leading Bible studies training	16%	46%	62%
Camping skills	15%	26%	41%
Training on corporate worship	15%	40%	55%
Training in Christian community involvement	14%	50%	64%
Training in generosity/giving	12%	45%	57%

## MINISTRY DEVELOPMENT

### Statistics of Interest Regarding the Status of Ministry Development from the Questionnaire

Of the staff who took the questionnaire, 85.7% sufficiently understand the vision and biblical values of IVCF. However, only 66.7% have, for the most part, ownership of the core commitments (purpose, values, priorities, beliefs). Given the number of new staff each year, a process to develop ownership and conviction of core commitments is required.

In addition, the questionnaire produced the following data:

- 36% of staff are not able to build an effective small group and motivate member commitment.
- 38.8% do not have a clear model of leadership from scripture.
- 50% are not comfortable with their ability to administrate their job.
- 63.5% do not have healthy boundaries between work and personal life.
- 80% are not sufficiently trained and knowledgeable about multi-ethnic ministry

### **Major Findings around Ministry Training Needs from Interviews and the Questionnaire**

In the oral interview process, the two issues which generated lengthy discussions and were most frequently mentioned were in the area of supervision (to be discussed later in the Supervision/Supervisee section of this report) and in the area of new staff development and training.

Concerning new staff development and training, three problems became clear as the oral interviews progressed. The first had to do with stress staff felt when raising sufficient funds for staff appointment. This will be dealt with in the Fund Development and Public Relations section of the report. The other two problems could be summarized as inadequate **orienting to the job or ministry**, and a lack of training in **the basic skills**

**needed for the job or ministry** in the first few years of work. These qualitative findings were also validated by the questionnaire. In addition to interest in these two areas of training, staff also demonstrated during the interviews and, in most cases, on the questionnaire, high interest in training in **spiritual and character transformation, leadership development, and working with volunteers.**

### **TRAINING: ORIENTATION TO THE JOB**

Information gathered from the interviews strongly indicates that staff believe they are insufficiently oriented to their jobs or ministries. Both non-supervisory and supervisory staff felt the orientation done at National New Staff Orientation is adequate for orienting to the organization, but insufficient for orienting the staff worker to his or her ministry or job. In the interviews, the request for better orienting to the ministry was the 7<sup>th</sup> in frequency of mention, by staff and supervisors alike, and absorbed a considerable amount of interview time. **These findings are well supported by the questionnaire where the following data was found:**

- **only 27.3 % of all staff questioned felt they received sufficient introduction and orientation to their position when new**
- **39.6% of all staff questioned still do not have clarity about how to do their job**

One management person summarized these comments by saying, “It is not a matter of lacking a job description. It is about not understanding how to fulfill the responsibilities of the job.” Furthermore, she related, this “how to” is in the following two categories:

- 1) How much authority do I have as a staff worker with my student leaders?
- 2) What kind of structures should I develop to do this work?

For instance, a VCF staff might ask, “Do I have a large group meeting regularly, and small group meetings? Are they formal or informal? How often do I meet with student leaders? Do I meet with them? Do I attend student leadership meetings regularly, or at all?”

Non supervisory staff reported the following:

- I needed help developing the structure of the work early on, and understanding the rhythms of the week and year.
- We exemplify more a maverick pioneering spirit verses grounding in a training phase for starting employees.
- I learned by trial and error. And the first two years were a write off.
- It was hard to work out my job description.
- What does staff work really look like? I’d like some guidelines to look at, from which I can divert, if desired.

One supervisor reflected that the job descriptions are appropriately broad, leaving many ways in which they might be accomplished. She orients her staff as best she can, but does not like to impose her structures on her staff. Additionally, she related that she often feels she does not have clarity herself about the extent of authority staff have over student leaders.

Staff express that they have, in the past, figured their jobs out for themselves. They reflect that the positive side of little clarity is that those with entrepreneurial skills and personality styles are allowed free range of creative opportunity. The disadvantage is that staff may lose, as they report fairly consistently, two years of work in the “figuring out” process. Staff say they are quite stressed by this process. In addition, if they survive, some relate they are far less open to feedback from supervisors or others who might want to speak into their work at a latter date. Apparently a certain amount of resentment does

build up. The other primary disadvantage is the weeding out of potentially good candidates for staff work because they do not have the ability to adapt to this type of process.

Another possible disadvantage to this system is the resultant lack of uniformity in the work. This is particularly true in the ISCF work, and some of these staff wonder how much one can divert in the work and still be Inter-Varsity.

What staff expressed, again and again, is that they would like to have some initial orientation to their ministries in which classic models of their ministry are outlined, expectations for first, second, and third year work are presented, and the rhythms of the week and year are discussed. They want freedom to make creative diversions, but would like a starting place.

**Note:** Because camps do their own pre-camp training and work in team contexts, they are not as vulnerable to this lack of orientation as campus staff. The NSC staff also differ from campus staff, and their job orientation issues will be addressed in a later report.

### **TRAINING IN BASIC MINISTRY SKILLS**

A second major problem, lack of training in basic ministry skills, was reflected by many staff. In the oral interviews the request most mentioned, which also absorbed a great deal of interview time, was for a basic curriculum for ministry skills.

One staff reflected, “I’d like a definition of our jobs, and training in the skills, and someone to coach me regularly.” Another said, “I’d like training in the basic job skills.” A group of young supervisors related that they would like to see training in very basic skill sets such as the following: leading a small group; teaching others to lead a small group; helping a student leadership team plan; putting together a leadership team; mentoring and coaching a student team; and so on.

VCF does utilize NVEST for staff training effectively, but does not currently require all staff to complete or show proficiency in an agreed upon skill set. Staff point out that, at one time, there was a three year curriculum offered at NVEST. Many thought the first year of that curriculum was very helpful to new staff.

**Recommendations from staff:**

In terms of accruing these basic skills, staff consistently report that those staff who are closer geographically to their supervisors or to other staff do better. They are able to see the work modeled, and they have access to feedback from more experienced staff. Some ideas from staff for training in basic skills include:

- 1) one-on-one mentoring during their first year by someone knowledgeable in their field
- 2) assignment of new staff to another campus for one year (an internship process)
- 3) periodic, two week internships spread out over the first year of staff work at another campus
- 4) required curriculum training offered yearly
- 5) pre-staff orientation to the ministry with discussion of models, expectations, structures, rhythms of the week and year, authority, and other issues related to initiating work on

campus

In the oral interviews a majority of staff also indicated that they enjoy and profit from centralized meetings in which they can cross fertilize and share resources. Some also mentioned the desire for a data base of staff resources.

### **TRAINING IN SPIRITUAL AND CHARACTER TRANSFORMATION**

Another major area of interest was in the area of training in spiritual development and character transformation. The questionnaire produced the following data:

<b>Training Category</b>	<b>Strong Interest</b>	<b>Moderate Interest</b>
Encouraging character development	67%	27%
Encouraging spiritual transformation	65%	25%
Coaching/mentoring training	60%	31%
Biblical values applied to character transformation	49%	37%
Training in the psychological blocks that affect transformation	47%	40%
Prayer ministry training	35%	47%

In the interviews, the staff frequently mentioned desire for training in pastoral care, mentoring, and coaching skills (5<sup>th</sup> in frequency of mention). They more moderately mentioned a desire for training in spiritual development and gifting (14<sup>th</sup> most mentioned

category), and evangelism training (11<sup>th</sup> most mentioned category). With regard to evangelism, staff specifically mentioned interest in the formation of GIGS and related evangelistic events.

Staff clearly want to know more about how to help others grow and mature holistically in Christ. And, of course, this is highly related to Inter-Varsity's mission and core values.

### **TRAINING IN WORKING WITH VOLUNTEERS**

Two omissions on the questionnaire were the categories of evangelism and working with volunteer, although evangelism is indirectly subsumed within the category of spiritual transformation.

Training in working with volunteers was the 4<sup>th</sup> request in frequency of mention in the oral interviews, and was especially popular with camping, ISM and ISCF staff. These staff reflected that they have found working with and “supervising” these volunteers a gift and also a challenge. The issue of authority when working with volunteers was one of many challenges these staff wanted addressed in more formal training.

### **TRAINING IN LEADERSHIP DEVELOPMENT**

The following data reflect the staff's desires around training in leadership development:

<b>Training Category</b>	<b>Strong Interest</b>	<b>Moderate Interest</b>
Leadership training	45%	47%

The data from the interviews was even more compelling. The area of leadership development and training ranked 2<sup>nd</sup> in frequency of mention in the interviews. Clearly, this is another major area of interest to our staff.

## **SUPERVISORS/SUPERVISEES**

### **Issues of Supervision**

As indicated earlier, a major finding of both the qualitative and quantitative processes utilized for this report involves the issue of supervision. In the interviews, dissatisfaction with supervision as it now exists was the third most frequently mentioned subject and probably absorbed the most interview time. There was a great deal of reflection about how geography, distance, isolation, and time affect the quality and quantity of supervision. Supervisory skills also were mentioned as lacking. And, most particularly, many staff mentioned that the lack of structures for supervision, and the lack of expectations for the supervisor and supervisee, added greatly to frustration and dissatisfaction.

Some staff received excellent supervision in close proximity, and these staff were most satisfied. Others had well meaning supervisors who were very distant, and this was difficult. As one person said, “it’s great that my supervisor is affirming of me, but he has never really seen my work.” A few had no supervision at all, and quite a few had supervision that was lacking in structure, accountability, frequency, or supervisory skills.

**This feedback was matched by feedback from the questionnaire. Supervisors Report the following:**

- Only 35.9% felt sufficiently prepared for the task.
- Only 31.2% feel they know the appropriate structure of supervision.
- Only 62.5% confront their staff about poor job performance.
- Only 25% have a clear process to help staff improve performance.
- Only 57.8% sufficiently know the ministries of their supervisees well enough to supervise them in their areas of ministry.
- Only 38.7% feel sufficiently trained in fund development so that they feel comfortable assisting supervisees and holding them accountable in this area.
- Only 31.2% are sufficiently encouraging their supervisees in the practice of spiritual disciplines.
- Only 38.1% confront their supervisees about behavioral issues that interfere with job performance.
- Only 38.1% feel they know when to refer supervisees for counselling, medical, and other services related to mental and emotional health.
- Only 31.2% feel comfortable, for the most part, in their understanding of the emotional-developmental needs of their staff).
- Only 35.9% feel comfortable, for the most part, in their understanding of the spiritual development of their staff.

- Only 49.2% feel sufficiently equipped in pastoral care and communication skills to listen well, build trust, and understand their supervisees emotionally, mental, and spiritually.

**Supervisees report:**

- Only 48.4% are confident that their supervisor knows their job and ministry well enough to answer questions they may have.
- Only 42.4% are sufficiently held accountable for fulfilling job Requirements.
- Only 59% feel sufficiently heard and understood by their Supervisor.
- Only 56% feel sufficiently supported where needed by their Supervisor.
- Only 47% are challenged when appropriate for their development by their supervisor.
- Only 41% are sufficiently referred for specialized help if necessary by their supervisor.
- Only 30.6% are sufficiently provided with regular feedback on their action plans.
- Only 60% have been reviewed annually (16% have not worked one year).
- Only 17.6% found the annual review process sufficiently helped them be more effective in future performance.

## **Supervision Training Needs Reflected from the Questionnaire and Interviews**

### **From the Questionnaire**

<b>Training Category</b>	<b>Strong Interest</b>	<b>Moderate Interest</b>
Supervision skills/coaching, mentoring	61%	27%
Coaching/mentoring training	60%	31%
Conflict resolution skills	47%	44%
Communication skills	32%	48%

### **From Interviews**

In addition, requests for supervision training, from both supervisors and supervisees, ranked 3<sup>rd</sup> in frequency of mention, and absorbed a great deal of interview time, in the oral interviews.

### **Requests for Clear Job Descriptions and Expectations**

In the oral interviews, included with requests for orientation to ministry, were frequent comments about the lack of a job description, or about having to “make up a job description with their supervisor,” and about unclear job expectations. Feedback from the questionnaire validated this confusion; only 52.5% of staff polled think they have a current job description. There appears to be some miss since clear job descriptions are

given to all staff upon entering staff life. In addition, each staff and his/her supervisor were to review and update each job description recently and develop an annual plan with clear goals and expectations.

As this issue was pursued during the interviews, it appeared that some of this “miss” may have to do with supervision inadequacy and some with staff misunderstanding. It may be that some supervisors, for any number of reasons, have not helped their supervisees to review their jobs adequately, or differentiate job descriptions from annual plans. In addition, some staff may not understand the process of reviewing old job descriptions and rewriting job description to make them current and relevant. Other staff may not understand the purpose of development of annual plans and goals. Also, the lack of orienting to their job, as we discussed above, and the consequent lack of understanding of the basic structures of the work, rhythms of the work, and authority of their roles, may be part of the problem. Staff may have a job description, but not a description of the job, so to speak.

In terms of unclear job expectations, this may partly be related to difficulty in measuring success, mentioned by a number of staff. For instance, several staff asked, “How do you know if you or Inter-Varsity has influenced students to greater spiritual maturity?” And it may also be a consequence of lack of orienting to the job with clear first year, second year, and third year expectations of the work.

## **SPIRITUAL DEVELOPMENT**

## Frequency of Practice of Spiritual Disciplines

In the questionnaire staff were asked to label the frequency with which they practice a number of spiritual disciplines. The table has been simplified and included for your consideration. The material is summarized by the following:

Percentage	Discipline	Frequency
93%	Corporate worship	regularly, weekly, or often
89%	Scripture reading	regularly, daily, or often
86%	Generosity/giving	regularly, daily, weekly, or often
83%	Personal prayer and worship	regularly, daily, or often
80%	Christian community involvement	regularly, daily, weekly, or often
70%	Hospitality	regularly, daily, weekly, or often
60%	Individual intercessory prayer	regularly, daily, weekly, or often
60%	Reading for personal ministry formation	regularly, daily, weekly, or often
59%	Cell group participation	regularly, weekly, or often
50%	Sabbath rest	regularly or weekly
50%	Corporate intercessory prayer/prayer partners	regularly, daily, weekly, or often
33%	Disciplines of service to the community	regularly, daily, weekly, or often

29%	Fasting	sometimes, regularly, daily, weekly or often
5%	Retreats	regularly or weekly

**In addition, only 24.4% of the respondents report that they receive sufficient support and encouragement from supervisors and peer staff towards the prioritizing, establishment, and maintenance of these disciplines.**

### **Staff Satisfaction with Differing Spiritual Disciplines**

The staff report the disciplines as **very helpful** according to the following percentages:

<b>Percentage</b>	<b>Discipline</b>
87%	Scripture reading
81%	Personal prayer and worship
64%	Reading for personal ministry formation
60%	Sabbath rest
58%	Generosity/giving
56%	Corporate worship
51%	Cell group participation
50%	Christian community involvement
49%	Corporate intercessory prayer/prayer partners
46%	Hospitality
45%	Individual intercessory prayer
39%	Spiritual retreats
26%	Disciplines of service to the community

14%

Fasting

## **Processes which Interfere with Practice of Spiritual Disciplines**

In the questionnaire, staff were given opportunity to talk about processes which interfere with the practice of these spiritual disciplines. A brief review of these is as follows:

- *62 reported busyness and tyranny of the urgent around their work schedules interfered with practicing these disciplines.*
- *29 reported children and family responsibilities interfered.*
- *12 reported that laziness was the issue.*
- *12 reported procrastination or lack of discipline to be the problem.*
- *12 reported irregular schedules.*
- *11 reported fatigue was an issue.*
- *11 reported that time management was the problem.*
- *5 reported that part time work was the issue.*
- *Lack of accountability, depression, lack of space, health, and difficulty with sitting quietly were each mentioned a few times as interfering as well.*

## **Staff Interest in Further Training in Areas of Spiritual Discipline**

### **From the Questionnaire**

Training category	Strong	Moderate	Total
	Interest	Interest	

<b>Spiritual retreats</b>	<b>40%</b>	<b>36%</b>	<b>76%</b>
Prayer ministry training	35%	47%	82%
Individual intercessory prayer	32%	41%	73%
Training in reading for personal ministry formation	29%	40%	69%
Training in corporate intercessory prayer/prayer partners	28%	43%	71%
Training in scripture reading	27%	40%	67%
Training in Sabbath rest	26%	37%	63%
Personal prayer and worship training	23%	48%	71%
Hospitality training	19%	42%	61%
Cell group/small group participation training	18%	45%	63%
Disciplines of service to the community	17%	54%	71%
Training in fasting	17%	40%	57%
Training on corporate worship	15%	40%	55%
Training in Christian community involvement	14%	50%	64%
Training in generosity/giving	12%	45%	57%

### **From the Interviews**

In general, staff mentioned the condition of their own spiritual lives only with moderate frequency during the interviews. Staff did mention a general desire for spiritual development, and occasionally they mentioned this in terms of understanding spiritual gifting and spiritual warfare.

These findings line up with the statistics from the questionnaire. More staff were moderately interested in training in the spiritual disciplines as opposed to strongly interested. In all categories of spiritual disciplines, 40% or fewer of the staff were strongly interested in further training.

## **PASTORAL CARE**

### **Health/Life Style/Stress**

In matters of the emotional, mental, social, and physical health of our staff, the staff report the following from the questionnaire:

- 72.4% of staff describe their physical condition as healthy.
- Only 56.7% of staff feel they have sufficient social networks to feel content.
- Only 50% of the staff report enjoyable and adequate vacation time.
- Only 39.4% of staff have adequate time for nurturing activities.

The primary causes of stress and anxiety for staff are as follows:

- 69.5% report that work is the cause of stress.
- 58.8% report finances cause stress.
- 47.3% report that family concerns cause stress.
- 44.3% report that personal issues cause stress.
- 18.3% report that parent concerns cause stress.
- 25.2% report **other** concerns cause stress.

*A summary of this “other” category is as follows: five mentioned their health; five mentioned difficulty with boundaries between work and home life, and saying no; four*

*mentioned problems at church or with area committees; three mentioned problems in relationships; two mentioned death or illness in their families; three mentioned anxiety; two mentioned immigration problems as stressful; two mentioned recent moves; one mentioned living in an unsafe neighborhood; one mentioned isolation; one mentioned lack of information about maternity leaves and other leaves; and one mentioned problems on their staff team.*

### **Other Statistics about Staff Long-Term Development**

- 54.2% of staff perceive a satisfying future in terms of long-term staff work with IVCF
- Only 27.2% of staff believe they have sufficient sabbatical time and allowance for continuing education available.
- Only 22.7% of staff feel they have sufficient help and guidance given at life transitions in terms of how to integrate marriage, family life, and other developmental stages with IV ministry.
- Only 24.2% believe that the differing needs of women are adequately addressed.
- Only 33.6% feel supported by Inter-Varsity on their vocational path. (17% felt this question was beyond the scope of their present experience).

### **Pastoral Care Issues Reflected in the Interviews**

The oral interviews did not add much to the above. In terms of stress, staff primarily reported stress around fund development and finances (although many stated that the newer training has helped immensely). Many, as discussed earlier, mentioned incomplete training for their job as very stressful, especially in the first two years, and the lack of closer or adequate supervision as stressful. Many felt stressed by a lack of clarity about their job, and a lack of clarity of expectations about job performance. Some mentioned the changes in organization as stressful. Others said that requests from the national office

for administrative details and responsibilities are irritating, if there is not sufficient communication, sufficient understanding of the process, or feedback from the process. Many field staff reported difficulties with boundaries between their work and personal lives. This was more difficult for single staff who find it hard to say no. Married staff seem to make the shift more easily, creating boundaries for the sake of family life. Many mentioned that working in isolation, at least initially, is stressful. Finally, some staff mentioned that the lack of measurements of success in student work is quite stressful.

### **Staff Proficiency in Pastoral Care Skills**

In terms of proficiency in pastoral care skills and training desires, the questionnaire revealed the following:

- 71% felt proficient in their ability to communicate effectively.
- Only 64.7% felt adequately able to refer someone for counselling, medical, social services or for police intervention.
- Only 59% felt proficient in understanding of Biblical values applied to behaviour and character transformation.
- Only 53% felt proficient in understanding of appropriate boundaries between themselves and others and able to set those boundaries effectively.
- Only 48.1% felt they know how to refer someone for counseling, medical or other outside help.
- Only 44% felt proficient in their basic understanding of how the family of origin affects our patterns in relationships.
- Only 43% felt proficient in their ability to understand conflict resolution skills and were willing to engage in conflict resolution.
- Only 41% felt proficient in understanding of the developmental stages of childhood and adulthood.

- Only 31% felt proficient in understanding of issues of addiction, anger, trauma and other psychological processes which block Christian growth and transformation.
- Only 27% felt proficient in understanding of prayer ministry.

## **Staff Training Desires Related to Pastoral Care**

### **Feedback from the Questionnaire**

Training category	Strong Interest	Moderate Interest	Total
<b>Coaching/mentoring training</b>	<b>60%</b>	<b>31%</b>	<b>91%</b>
<b>Biblical values applied to character transformation</b>	<b>49%</b>	<b>37%</b>	<b>86%</b>
<b>Conflict resolution skills</b>	<b>47%</b>	<b>44%</b>	<b>91%</b>
<b>Training in psychological blocks that affect transformation</b>	<b>47%</b>	<b>40%</b>	<b>87%</b>
<b>Understanding how families affect current relationships</b>	<b>42%</b>	<b>46%</b>	<b>88%</b>

### **Feedback from the Oral Interviews**

The oral interviews supported the training interests seen above. A desire for pastoral care, coaching and mentoring skills was the 5<sup>th</sup> most mention need. And training in crisis

management and conflict resolution skills came in 6<sup>th</sup>. Also, some mentioned a desire for help in character transformation and an interest in assessment, especially if the assessment could be done in a group or team ministry context.

## **INTERFACE WITH THE WIDER CHURCH**

The good news is that 91% of our staff are attending church in their communities as regularly as possible. The following statistics help us understand other realities of our staff's interface with the wider church:

- 59.8% consider their church life supportive.
- 44.7% consider it nurturing.
- 23% or less consider it irrelevant, neutral or demanding.
- Only 32.8 % receive what they view as adequate financial support from their church.
- Only 48.9 % receive adequate emotional support from their church.
- Only 48.8% receive adequate spiritual support from their church.
- 60.9% have found ways to serve in their church community.

## **FUND DEVELOPMENT AND PUBLIC RELATIONS**

### **The State of Staff Fund Development**

Of the staff required to fund develop, the questionnaire presented the following data:

- 9% are just getting started with their fund development.
- 45% are partly funded
- 37% are almost fully funded.
- 10% are fully funded.

*65% of those required to fund develop do feel trained in fund development. Another 35% do not feel fully trained.*

## **Fund Development Prior to Staff Appointment**

Prior to staff appointment, each staff must raise the required funding. During the interviews, the younger staff reflected a great deal of pain and stress around this interim time period. And this issue, in general, absorbed a large amount of interview time. **The findings in the questionnaire support this concern; only 21% of staff required to fund develop felt sufficiently trained and guided through the fund development process prior to their staff appointment.**

When asked on the questionnaire who guided them through this process, the following answers were given: *Approximately 47 of 123 who responded to this open question answered “no one.” Twenty two were helped by their Regional or Camp Director. Another sixteen were helped by their local supervisor, staff worker, or friend. Twelve went through National staff orientation. Another thirteen receive some fund development training from a national person. Five received the newer staff development training course. Eight received training in the US or from other mission organizations. And one received training from a prospective staff conference and one from a variety of places.*

During the interviews, many reflected that it is not always clear who is guiding them, helping them, or supervising them in this time period. Too many have felt quite alone in the process and very overwhelmed. This issue of recruiting and bringing people on staff

was 8<sup>th</sup> in frequency of mention during the interviews (and probably 3<sup>rd</sup> in interview time). And, as said before, according to the questionnaire, only 21% of staff felt adequately trained and guided through the fund development process prior to staff appointment.

Another unhelpful factor, observed by many staff, is the timing of the once a year fund development training at National New Staff Orientation. Many miss the training window and wait 9 months for it to come about again.

An additional complicating factor concerns some prospective staff's inability to describe the work to potential donors. Many do not come through the student ranks, and so have never seen the ministry in practice. These staff have difficulty sharing the vision with potential donors for work they have never seen.

## **Statistics Regarding Fund Development**

### **From the Questionnaire**

As stated earlier, only 10% of our staff who are required to fund develop are fully funded. Because full funding is critical to a staff worker's ability to minister effectively and without undue financial stress, this is cause for alarm.

### **From the Interviews**

In the qualitative interviews, many of the staff talked about the stress of fund development. They often reflected that, although the newer training is very helpful, they

are still very stressed by the process. They wish they had more help with funding from national or regional sources.

All staff who are required to raise funds took the newer fund development training. According to the questionnaire, 65% of these staff do feel trained in fund development, and the other 35% do not feel fully trained. In addition, the following statistics from the questionnaire indicate that some staff are not fully practicing the training they have received.

- 53% currently do not have an adequate fund development plan
- 67% currently do not have adequate accountability to accomplish their fund development plan.
- 61% do not adequately take care of the administrative details of fund raising.
- 85% do not allocate 30 days per year for donor recruitment in order to maintain and expand their support base.

It would appear that training alone in fund development is insufficient. Supervisors need to hold their staff accountable for good fund development practices if we are to turn these statistics around.

## **RECOMMENDATIONS**

In considering the most important training and development needs of staff, it would be imperative to first address issues of supervision, orientation to the job, training in basic skills of the ministry role, and issues of fund development, both for prospective and for current staff. These recommendations will be listed first in the section below. They will be followed by other recommendations that also address areas of concern expressed by

staff. With regard to specific ministries, there are some recommendations which will be forthcoming with the extended report at a later date.

## **Recommendations of Highest Priority**

### **10. Orientation to Ministry Role:**

- a. All new campus and camp staff should be oriented to their ministry role or job prior to beginning work. National New Staff Orientation effectively orients staff to the organization, but not to their ministry role. This orientation might effectively be attached to National New Staff Orientation, and should include introduction to the major models or structures of the ministry, clear expectations of first year, second year, and third year work, training on the rhythms of the week and year, and training in understanding staff authority when working with volunteers or student leadership teams.
- b. In addition, inexperienced campus staff working in isolated areas apart from other staff workers or supervisors should be assigned some form of internship, either for one year on a campus, working under an experienced staff worker, or for periodic, two-week stretches on another campus during the first year with an experienced staff worker. Also, consideration should be given to sending these staff in teams of two, and not alone. In addition, for those inexperienced staff who are in closer proximity to experienced staff, but without a nearby supervisor, a mentorship with an experienced staff would be recommended.

**11. Training in Basic Ministry Skills:** The development of a basic curriculum for all new campus and camp staff in each area of ministry is recommended. This might be offered yearly at a national or regional meeting. This curriculum would cover, in a prioritized fashion, the basic skills of the ministry needed by new staff. This basic curriculum would probably include preaching/teaching training, training in youth culture, boundary setting, communication skills, relationship building skills, training in Bible studies, building small groups, team building, and team leader training.

**12. Training for Supervisors:** Thorough training for supervisors is highly recommended. Both the interviews and questionnaire strongly demonstrate the staff's desire for such training. This training must include some structures of supervision, basic expectations of supervisor and supervisee for each meeting, issues of authority and accountability, fund development expectations, communication and pastoral care skills, conflict resolution skills, Biblical values around pastoral issues, expectations about what subjects are encompassed in the supervisor/supervisee relationship, and so on.

### **13. Fund Development:**

- a. In the arena of fund development, it is imperative that Inter-Varsity develop some strong guidelines for tracking with prospective staff in the

interim period between acceptance as a staff candidate and hiring after funding is complete. This process should be clearly spelled out, with the expectations from national, regional and from the prospective staff person clearly outlined. The frequency of contact should be clearly stated, and fund development training should be at the inception of that process, not in the middle or at the end.

- b. With regards to fund development, it is recommended that we give all staff a solid Biblical and theological foundation regarding why we are funded as we are. Many staff express that they do not understand why they must divert from “ministry” to raise money. Clearly they do not understand the ministry model of partnership foundational to Inter-Varsity’s fund development process.
- c. It is also important that we emphasize in our current training the importance of accountability in the fund development process. All supervisors must hold their supervisees accountable for their fund development. This should be happening at all levels.

## **Other Recommendations for Staff Training and Development**

- 14. **Training in Encouraging Spiritual and Character Transformation:** Staff have strongly demonstrated a desire for this training, and the goals of this training are clearly related to Inter-Varsity’s mission and values. This training should include coaching and mentoring training, training in Biblical values applied to character transformation, training in the psychological blocks that affect transformation, prayer ministry training, and training in evangelism and other disciplines of spiritual transformation. Foundational to this issue is the spiritual growth and transformation of the character of our staff workers themselves. Our staff cannot take others where they have not been. Therefore, the introduction of prayer counselling to our staff, the encouragement of the spiritual disciplines, spiritual direction, coaching, mentoring, counselling if needed, and training in how family patterns affect relationship and growth are recommended. All of this should be encouraged in moving our staff toward a greater depth of character and spiritual life.
- 15. **Working with Volunteers:** Some formal training in working with volunteers would be recommended. Working with volunteers is such a large part of ISM and ISCF work particularly, and these, as well as other staff, strongly desire such training.
- 16. **Leadership Development Training:** Increased training in leadership development is recommended. A high percentage of staff remain interested in leadership development, for themselves and for their students. And it is important that Inter-Varsity continue to develop staff out of the student movements, if Inter-Varsity is to grow.
- 17. **Multi-ethnic/Multi-cultural Training:** While staff are not as strongly interested in multi-ethnic/multi-cultural training, there is still sufficient interest, and more than sufficient need, to recommend this training. We are a multi-cultural nation.

Inter-Varsity staff must gain competence in multi-cultural/multi-ethnic understanding in order to develop effective ministry in the future. And, in particular, this is important for the staff in highly multi-cultural areas. In addition, as Inter-Varsity develops ministry with First Nation peoples, the training will become increasingly important.

18. **Pastoral Care and Conflict Resolution Skills:** Training in the pastoral care and conflict resolution categories is also recommended. Not only are many staff requesting such training, but it is not satisfactory that 30 % of our staff are not proficient communicators, or that 47% of our staff do not understand appropriate boundaries between themselves and others, or that 57% do not feel proficient in their ability to understand conflict resolution skills and willingly engage. These and other lacks would point to a need for training in these pastoral care areas which are so basic to Inter-Varsity's ministry.

Respectfully submitted,

Susan Ellfeldt

8/11/2004

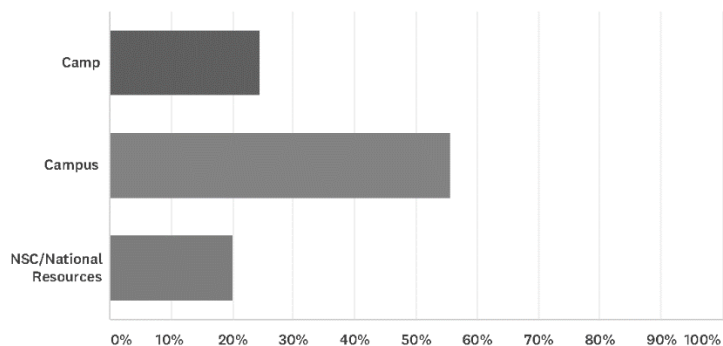
## APPENDIX D

### STAFF SATISFACTION SURVEY 2015

Staff Satisfaction Survey

Q1 Please indicate your area of Ministry.

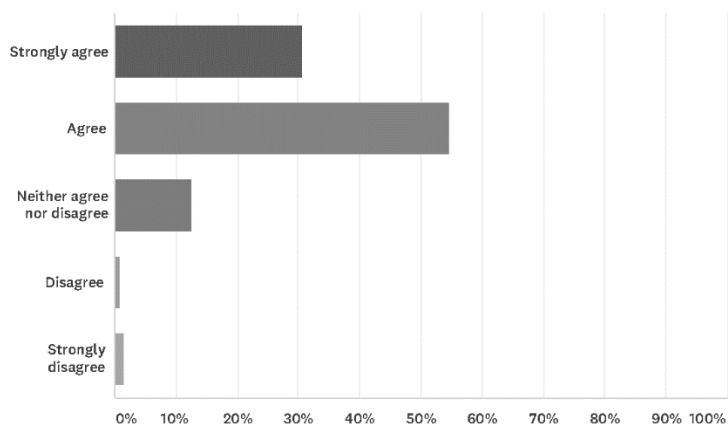
Answered: 135   Skipped: 1



ANSWER CHOICES	RESPONSES	
Camp	24.44%	33
Campus	55.56%	75
NSC/National Resources	20.00%	27
TOTAL		135

Q2 I experience joy in my working relationships with colleagues and supervisors.

Answered: 128   Skipped: 8

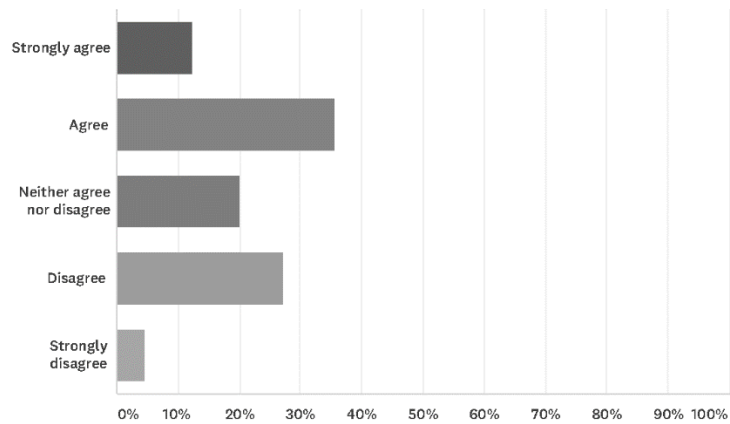


### Staff Satisfaction Survey

ANSWER CHOICES	RESPONSES	
Strongly agree	30.47%	39
Agree	54.69%	70
Neither agree nor disagree	12.50%	16
Disagree	0.78%	1
Strongly disagree	1.56%	2
TOTAL		128

**Q3 I am able to maintain a good and healthy balance between my work life and my personal life.**

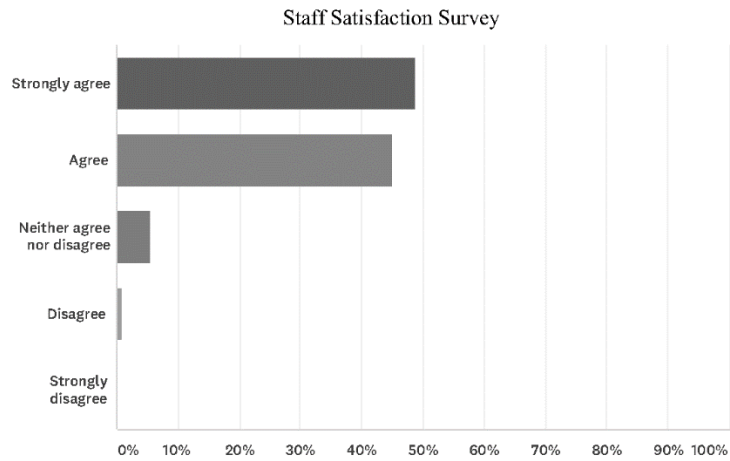
Answered: 129 Skipped: 7



ANSWER CHOICES	RESPONSES	
Strongly agree	12.40%	16
Agree	35.66%	46
Neither agree nor disagree	20.16%	26
Disagree	27.13%	35
Strongly disagree	4.65%	6
TOTAL		129

**Q4 I experience God's love.**

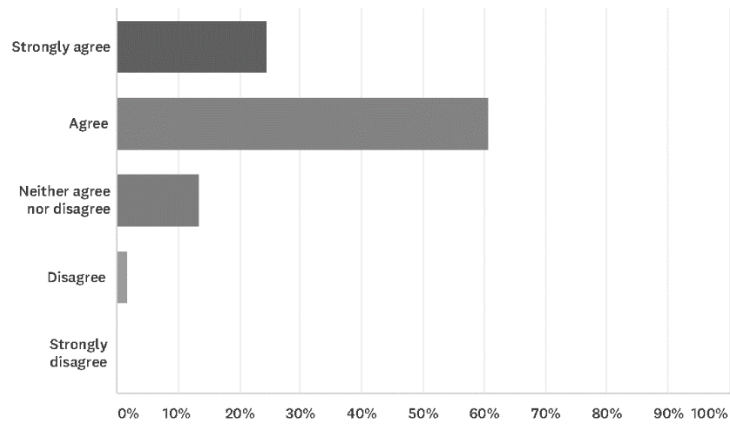
Answered: 127 Skipped: 9



ANSWER CHOICES	RESPONSES	
Strongly agree	48.82%	62
Agree	44.88%	57
Neither agree nor disagree	5.51%	7
Disagree	0.79%	1
Strongly disagree	0.00%	0
TOTAL		127

**Q5 I believe staff and management live out the values of the organization.**

Answered: 127 Skipped: 9



ANSWER CHOICES	RESPONSES
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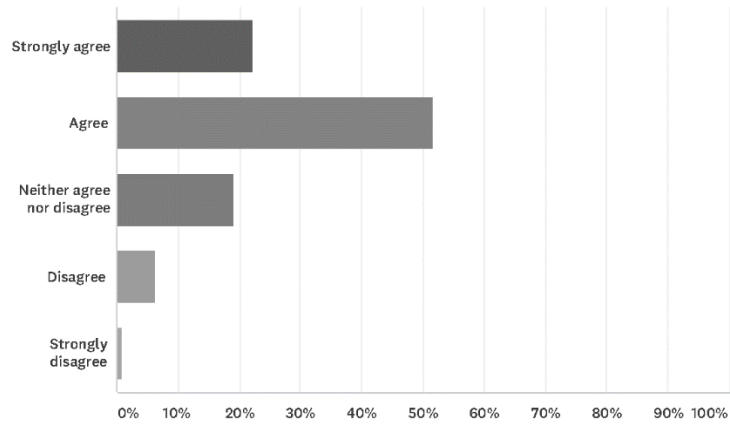
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#### Staff Satisfaction Survey

Strongly agree	24.41%	31
Agree	60.63%	77
Neither agree nor disagree	13.39%	17
Disagree	1.57%	2
Strongly disagree	0.00%	0
<b>TOTAL</b>		<b>127</b>

**Q6 I believe the organization is concerned about my personal health and well-being.**

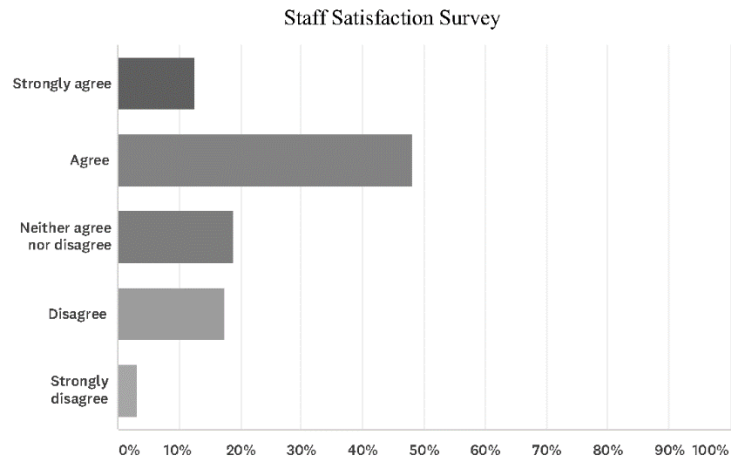
Answered: 126 Skipped: 10



ANSWER CHOICES	RESPONSES	
Strongly agree	22.22%	28
Agree	51.59%	65
Neither agree nor disagree	19.05%	24
Disagree	6.35%	8
Strongly disagree	0.79%	1
<b>TOTAL</b>		<b>126</b>

**Q7 I am appropriately involved in discussions and decisions that affect my job.**

Answered: 127 Skipped: 9



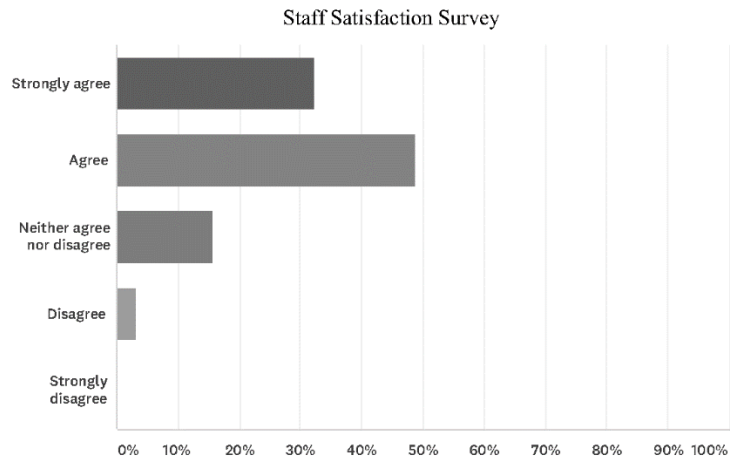
ANSWER CHOICES	RESPONSES	
Strongly agree	12.60%	16
Agree	48.03%	61
Neither agree nor disagree	18.90%	24
Disagree	17.32%	22
Strongly disagree	3.15%	4
TOTAL		127

## Q8 Additional comments related to Culture and Work Environment

Answered: 29   Skipped: 107

## Q9 I am encouraged to learn and grow at work.

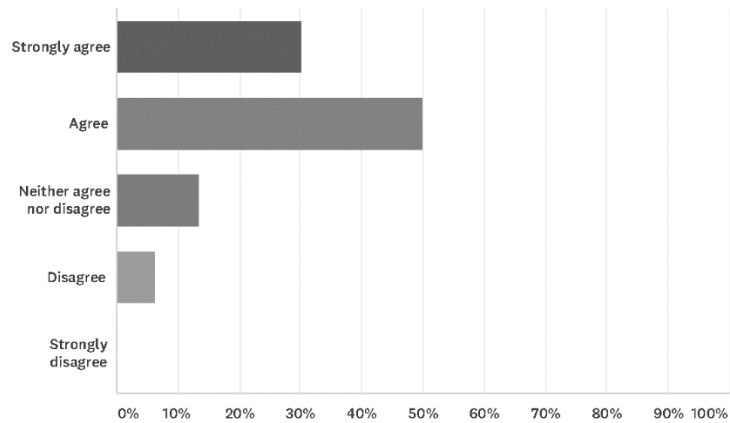
Answered: 127   Skipped: 9



ANSWER CHOICES	RESPONSES	
Strongly agree	32.28%	41
Agree	48.82%	62
Neither agree nor disagree	15.75%	20
Disagree	3.15%	4
Strongly disagree	0.00%	0
TOTAL		127

**Q10 The organization provides me with opportunities to develop.**

Answered: 126 Skipped: 10



ANSWER CHOICES	RESPONSES
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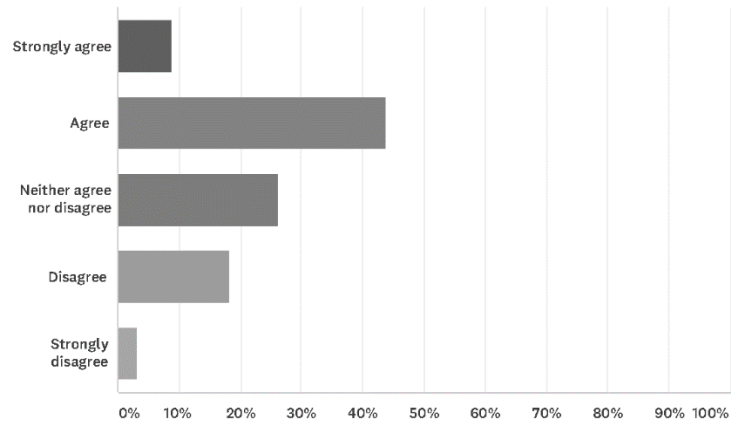
6 / 17

### Staff Satisfaction Survey

Strongly agree	30.16%	38
Agree	50.00%	63
Neither agree nor disagree	13.49%	17
Disagree	6.35%	8
Strongly disagree	0.00%	0
<b>TOTAL</b>		<b>126</b>

**Q11 I receive regular and helpful feedback regarding my work and development.**

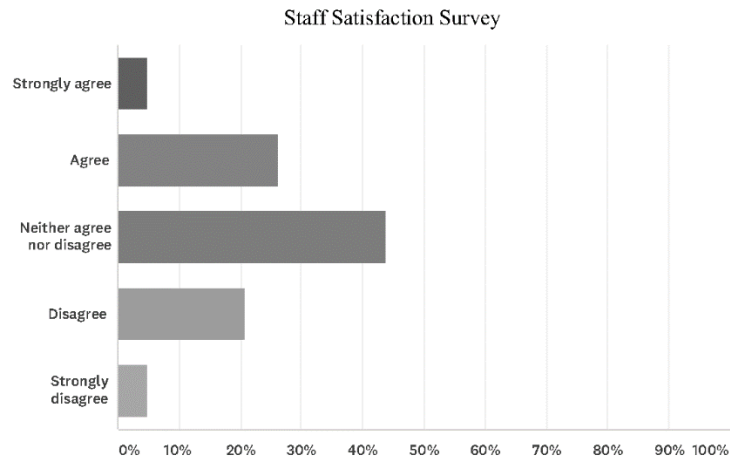
Answered: 126 Skipped: 10



ANSWER CHOICES	RESPONSES	
Strongly agree	8.73%	11
Agree	43.65%	55
Neither agree nor disagree	26.19%	33
Disagree	18.25%	23
Strongly disagree	3.17%	4
<b>TOTAL</b>		<b>126</b>

**Q12 The performance evaluation (Annual Review) process helps me to be more productive.**

Answered: 126 Skipped: 10



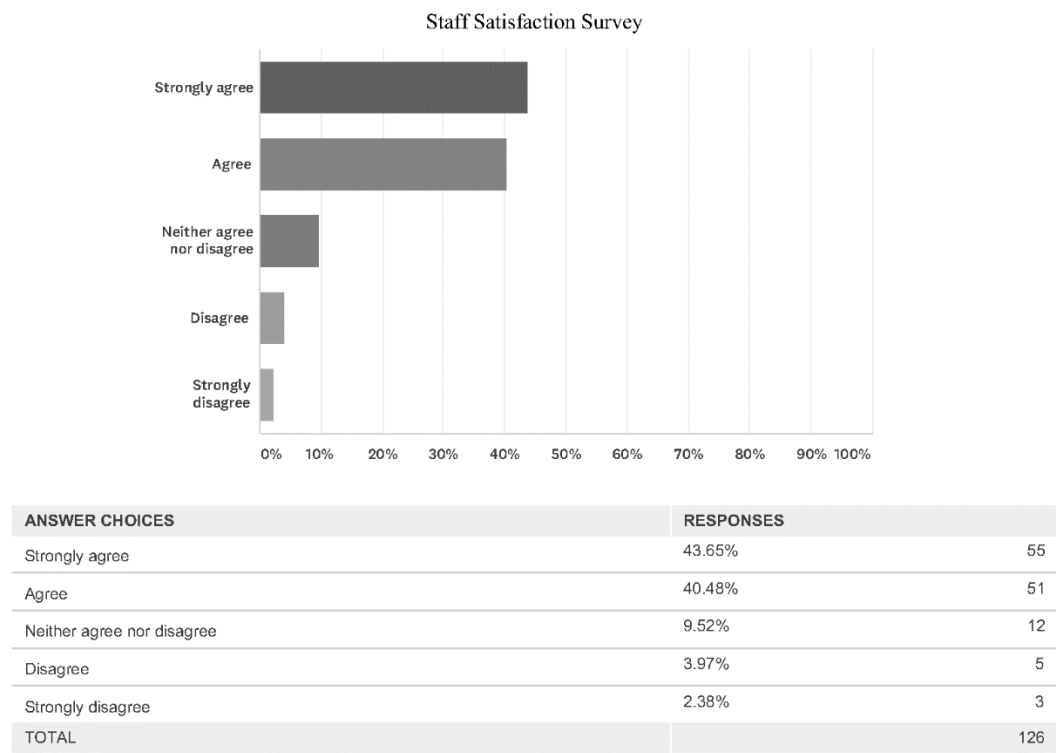
ANSWER CHOICES	RESPONSES	
Strongly agree	4.76%	6
Agree	26.19%	33
Neither agree nor disagree	43.65%	55
Disagree	20.63%	26
Strongly disagree	4.76%	6
TOTAL		126

### Q13 Additional comments related to Development

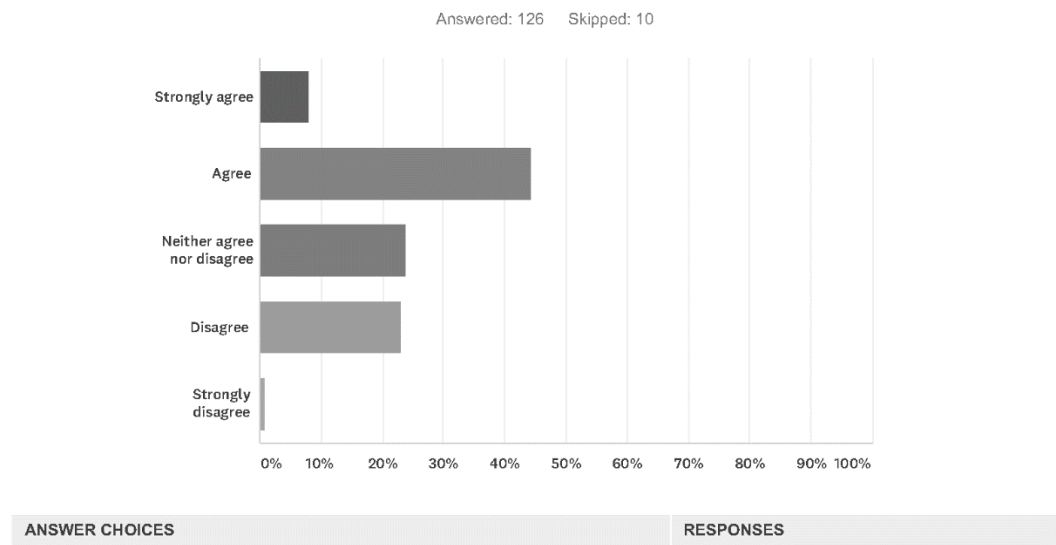
Answered: 14   Skipped: 122

### Q14 I think that my supervisor values my input, views and participation.

Answered: 126   Skipped: 10



**Q15 Inter-Varsity is well led at all levels.**

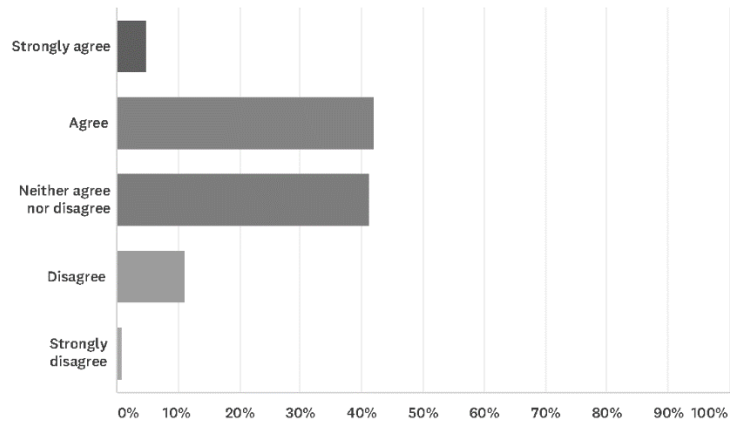


### Staff Satisfaction Survey

Strongly agree	7.94%	10
Agree	44.44%	56
Neither agree nor disagree	23.81%	30
Disagree	23.02%	29
Strongly disagree	0.79%	1
<b>TOTAL</b>		<b>126</b>

### Q16 We systematically adopt new and improved ways to work.

Answered: 126 Skipped: 10



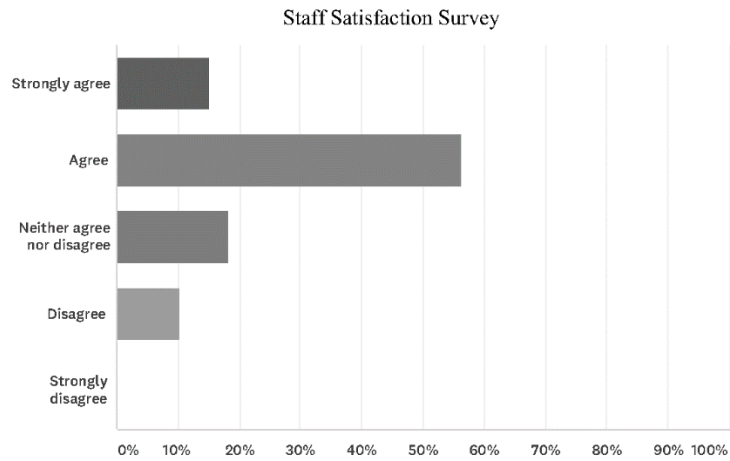
ANSWER CHOICES	RESPONSES	
Strongly agree	4.76%	6
Agree	42.06%	53
Neither agree nor disagree	41.27%	52
Disagree	11.11%	14
Strongly disagree	0.79%	1
<b>TOTAL</b>		<b>126</b>

### Q17 Additional comments related to Leadership

Answered: 19 Skipped: 117

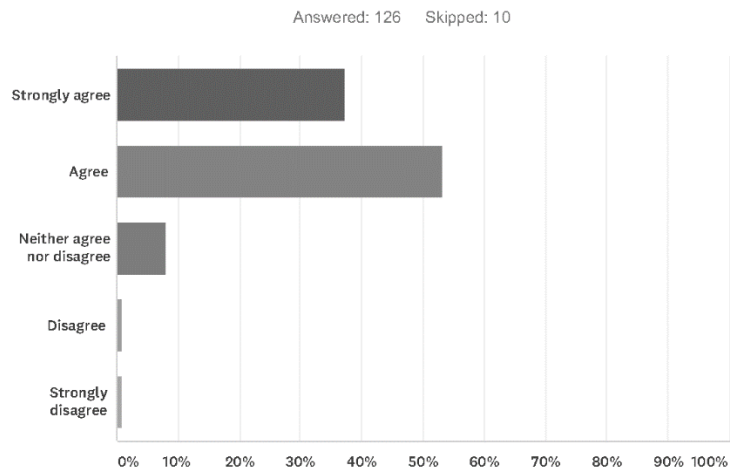
### Q18 I feel empowered to do my job effectively.

Answered: 126 Skipped: 10



ANSWER CHOICES	RESPONSES	
Strongly agree	15.08%	19
Agree	56.35%	71
Neither agree nor disagree	18.25%	23
Disagree	10.32%	13
Strongly disagree	0.00%	0
<b>TOTAL</b>		<b>126</b>

**Q19 I feel that my work is meaningful and that it contributes to the success of the organization.**

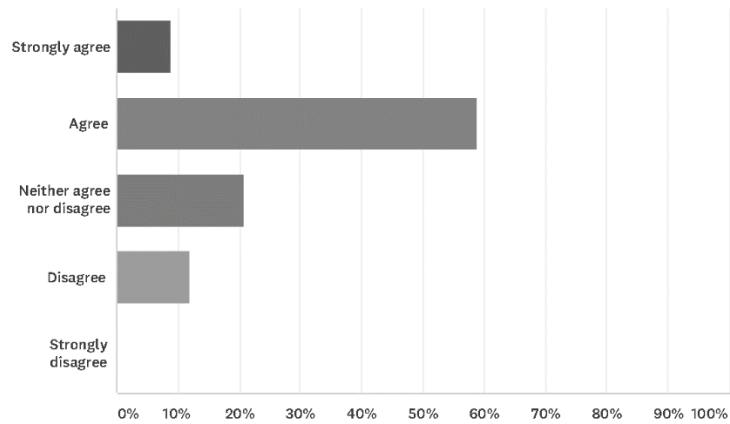


### Staff Satisfaction Survey

ANSWER CHOICES	RESPONSES	
Strongly agree	37.30%	47
Agree	53.17%	67
Neither agree nor disagree	7.94%	10
Disagree	0.79%	1
Strongly disagree	0.79%	1
TOTAL		126

Q20 I am informed about changes that take place in the organization.

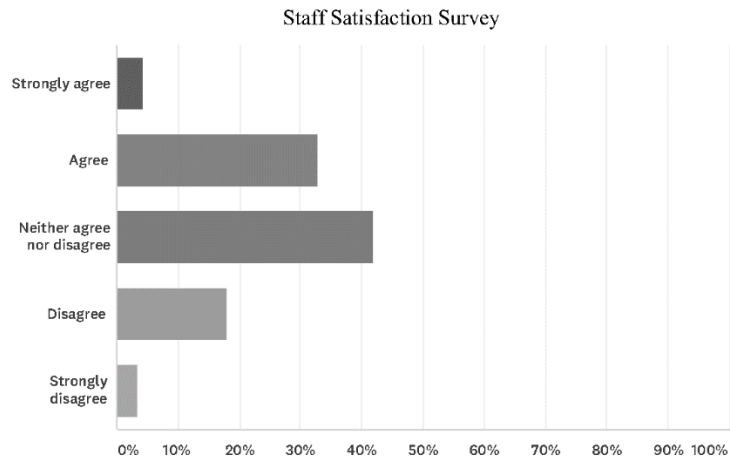
Answered: 126 Skipped: 10



ANSWER CHOICES	RESPONSES	
Strongly agree	8.73%	11
Agree	58.73%	74
Neither agree nor disagree	20.63%	26
Disagree	11.90%	15
Strongly disagree	0.00%	0
TOTAL		126

Q21 We are an organization that promotes and manages change well.

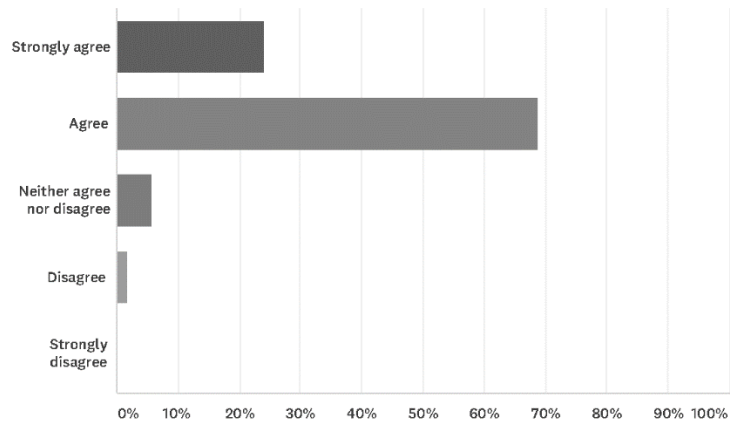
Answered: 122 Skipped: 14



ANSWER CHOICES	RESPONSES	
Strongly agree	4.10%	5
Agree	32.79%	40
Neither agree nor disagree	41.80%	51
Disagree	18.03%	22
Strongly disagree	3.28%	4
TOTAL		122

**Q22 Inter-Varsity is effective in serving youth, students and graduates.**

Answered: 125   Skipped: 11



ANSWER CHOICES	RESPONSES
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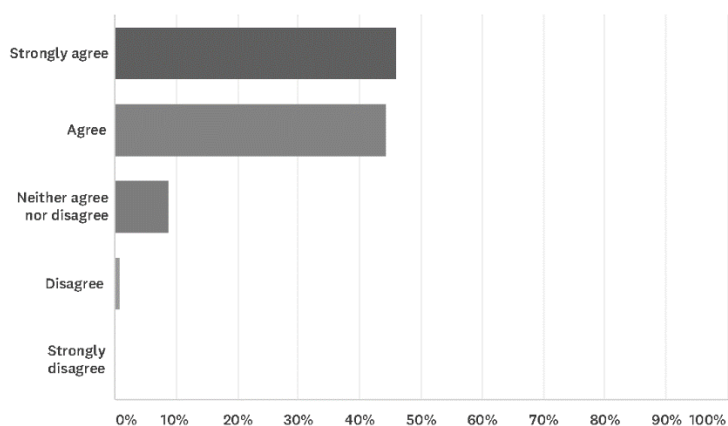
13 / 17

### Staff Satisfaction Survey

Strongly agree	24.00%	30
Agree	68.80%	86
Neither agree nor disagree	5.60%	7
Disagree	1.60%	2
Strongly disagree	0.00%	0
<b>TOTAL</b>		<b>125</b>

### Q23 I feel inspired by the mission and vision of Inter-Varsity.

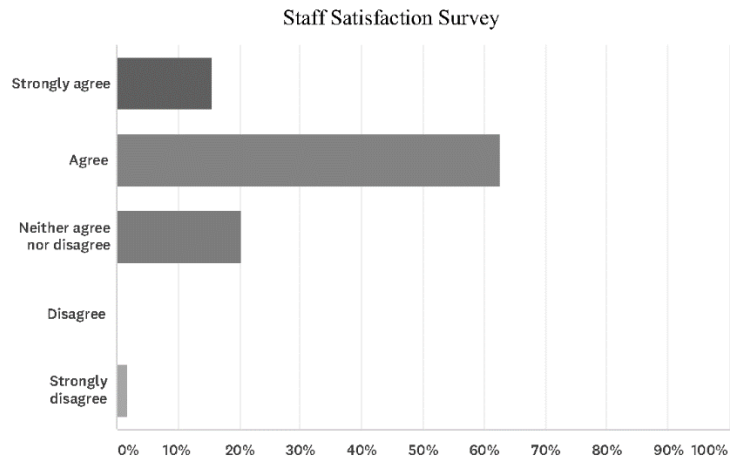
Answered: 126 Skipped: 10



ANSWER CHOICES	RESPONSES	
Strongly agree	46.03%	58
Agree	44.44%	56
Neither agree nor disagree	8.73%	11
Disagree	0.79%	1
Strongly disagree	0.00%	0
<b>TOTAL</b>		<b>126</b>

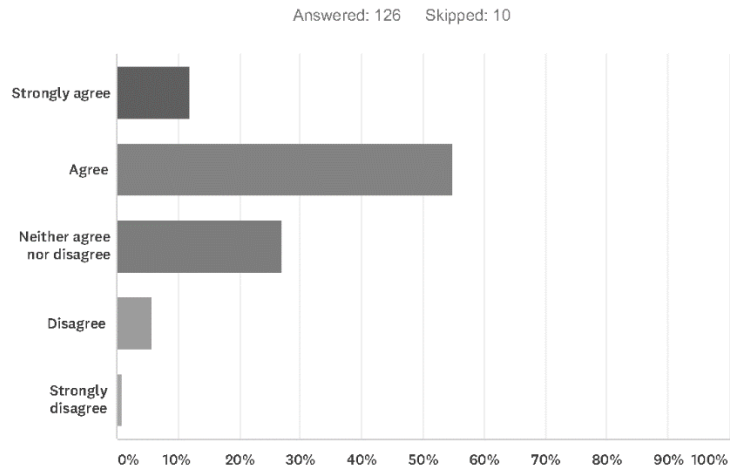
### Q24 The organization values and promotes ethnic diversity.

Answered: 123 Skipped: 13



ANSWER CHOICES	RESPONSES	
Strongly agree	15.45%	19
Agree	62.60%	77
Neither agree nor disagree	20.33%	25
Disagree	0.00%	0
Strongly disagree	1.63%	2
<b>TOTAL</b>		<b>123</b>

**Q25 Cooperation between different ministries and departments across the organization is encouraged.**



Staff Satisfaction Survey

ANSWER CHOICES	RESPONSES	
Strongly agree	11.90%	15
Agree	54.76%	69
Neither agree nor disagree	26.98%	34
Disagree	5.56%	7
Strongly disagree	0.79%	1
TOTAL		126

**Q26 Additional comments related to Organizational Identity and Effectiveness**

Answered: 8 Skipped: 128

**Q27 What do you appreciate most about working with Inter-Varsity?**

Answered: 116 Skipped: 20

**Q28 What suggestions do you have to improve the work environment and organizational culture?**

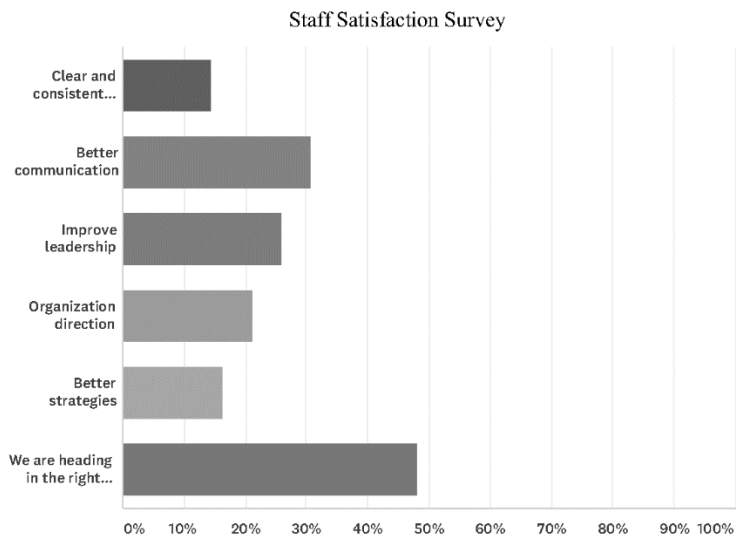
Answered: 99 Skipped: 37

**Q29 If you could deliver one message to the Executive Team, what would it be?**

Answered: 99 Skipped: 37

**Q30 Please select the theme(s) that best relate(s) to the comment(s) you provided in question 29.**

Answered: 104 Skipped: 32



ANSWER CHOICES	RESPONSES	
Clear and consistent vision	14.42%	15
Better communication	30.77%	32
Improve leadership	25.96%	27
Organization direction	21.15%	22
Better strategies	16.35%	17
We are heading in the right direction	48.08%	50
Total Respondents: 104		

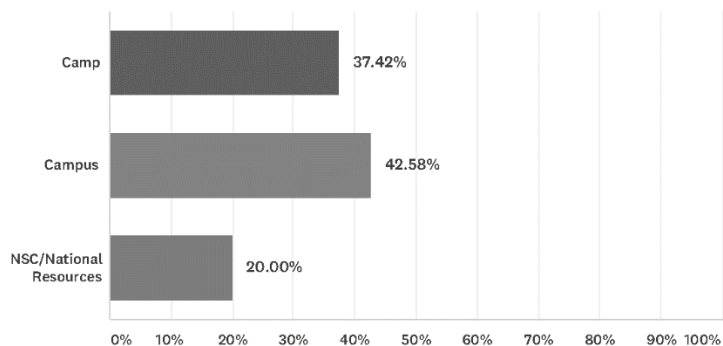
## APPENDIX E

### STAFF SATISFACTION SURVEY 2018

Staff Satisfaction Survey 2018

#### Q1 Please indicate your area of Ministry

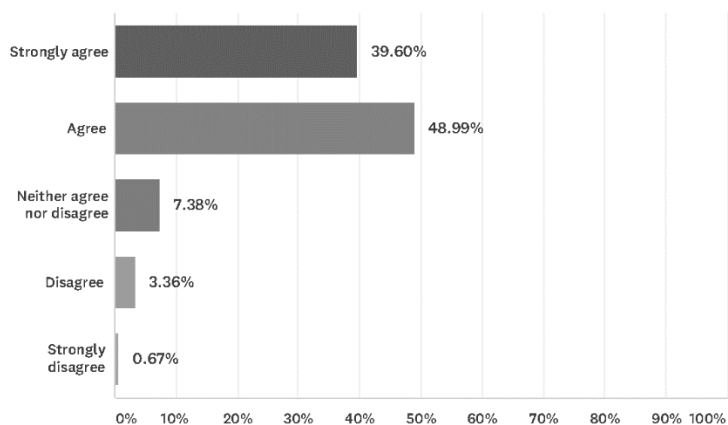
Answered: 155 Skipped: 0



ANSWER CHOICES	RESPONSES	
Camp	37.42%	58
Campus	42.58%	66
NSC/National Resources	20.00%	31
TOTAL		155

#### Q2 I experience joy in my working relationships with colleagues and supervisors.

Answered: 149 Skipped: 6

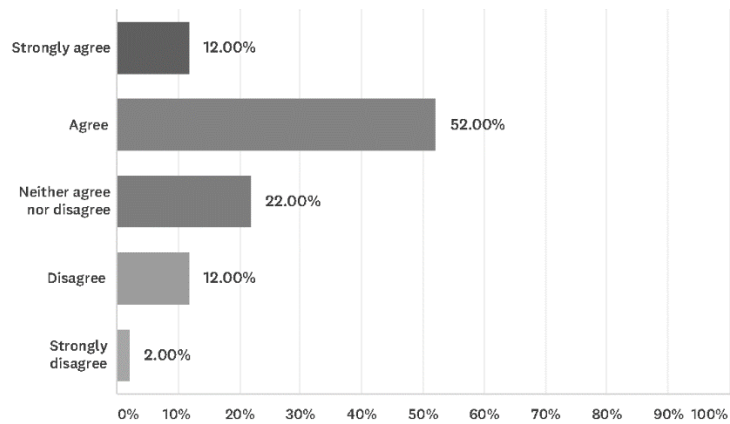


### Staff Satisfaction Survey 2018

ANSWER CHOICES	RESPONSES	
Strongly agree	39.60%	59
Agree	48.99%	73
Neither agree nor disagree	7.38%	11
Disagree	3.36%	5
Strongly disagree	0.67%	1
TOTAL		149

### Q3 I am able to maintain a good and healthy balance between my work life and my personal life.

Answered: 150 Skipped: 5

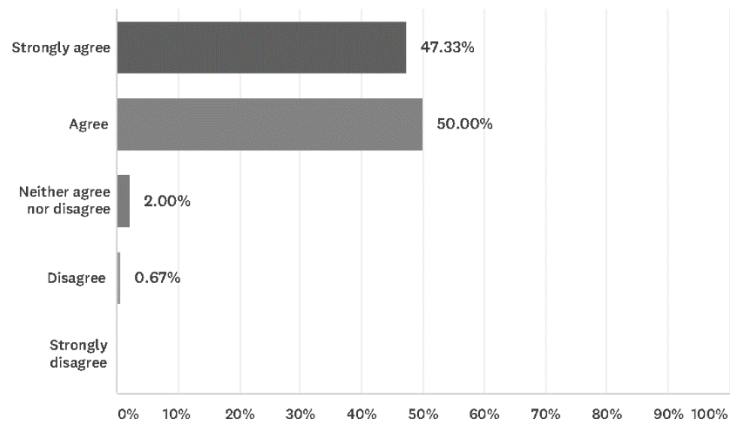


ANSWER CHOICES	RESPONSES	
Strongly agree	12.00%	18
Agree	52.00%	78
Neither agree nor disagree	22.00%	33
Disagree	12.00%	18
Strongly disagree	2.00%	3
TOTAL		150

### Q4 I experience God's love.

Answered: 150 Skipped: 5

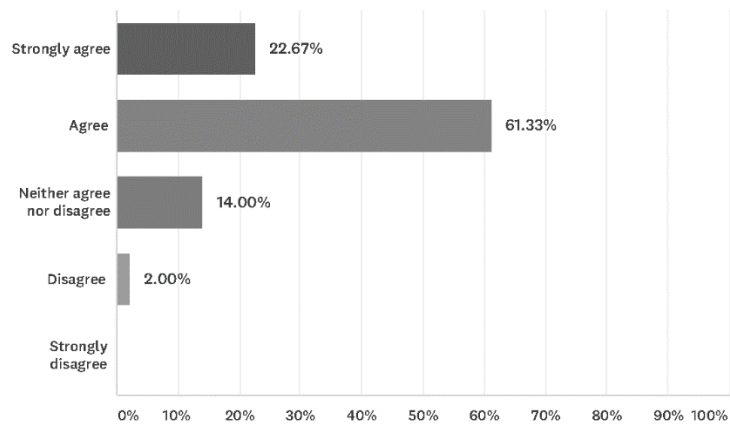
Staff Satisfaction Survey 2018



ANSWER CHOICES	RESPONSES	
Strongly agree	47.33%	71
Agree	50.00%	75
Neither agree nor disagree	2.00%	3
Disagree	0.67%	1
Strongly disagree	0.00%	0
TOTAL		150

Q5 I believe staff and management live out the values of the organization.

Answered: 150 Skipped: 5



ANSWER CHOICES	RESPONSES
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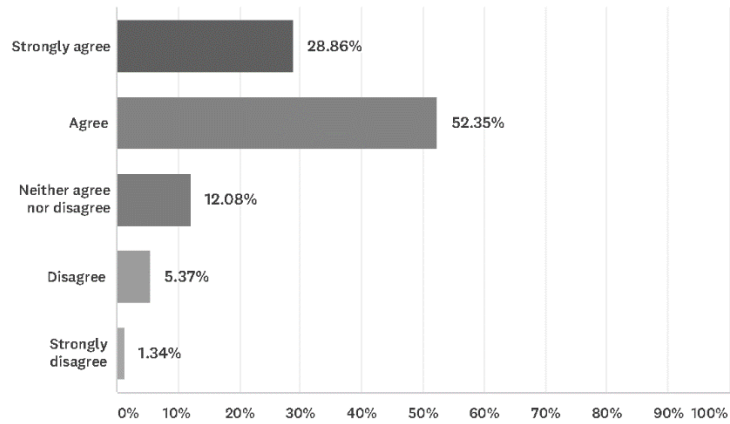
3 / 17

### Staff Satisfaction Survey 2018

Strongly agree	22.67%	34
Agree	61.33%	92
Neither agree nor disagree	14.00%	21
Disagree	2.00%	3
Strongly disagree	0.00%	0
<b>TOTAL</b>		<b>150</b>

**Q6 I believe the organization is concerned about my personal health and well-being.**

Answered: 149 Skipped: 6

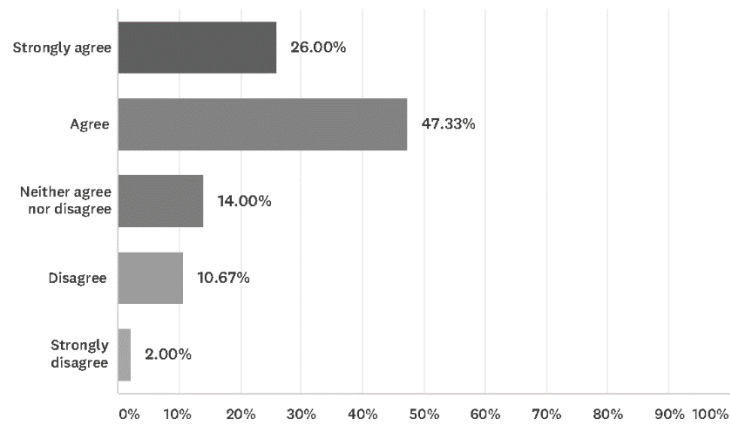


ANSWER CHOICES	RESPONSES	
Strongly agree	28.86%	43
Agree	52.35%	78
Neither agree nor disagree	12.08%	18
Disagree	5.37%	8
Strongly disagree	1.34%	2
<b>TOTAL</b>		<b>149</b>

**Q7 I am appropriately involved in discussions and decisions that affect my job.**

Answered: 150 Skipped: 5

Staff Satisfaction Survey 2018



ANSWER CHOICES	RESPONSES	
Strongly agree	26.00%	39
Agree	47.33%	71
Neither agree nor disagree	14.00%	21
Disagree	10.67%	16
Strongly disagree	2.00%	3
TOTAL		150

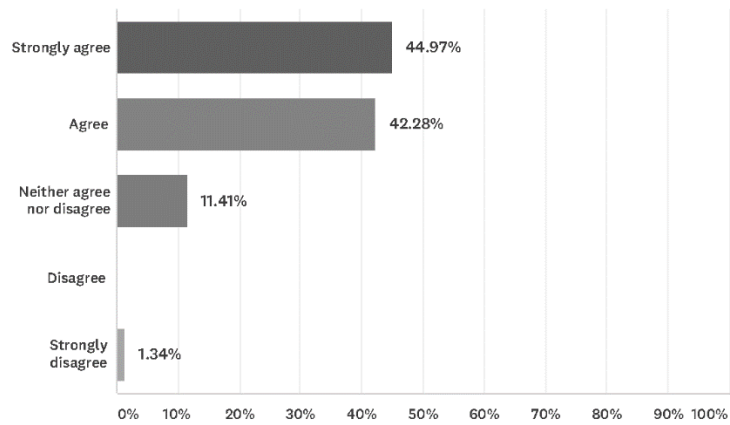
## Q8 Additional comments related to Culture and Work Environment

Answered: 45 Skipped: 110

## Q9 I am encouraged to learn and grow at work.

Answered: 149 Skipped: 6

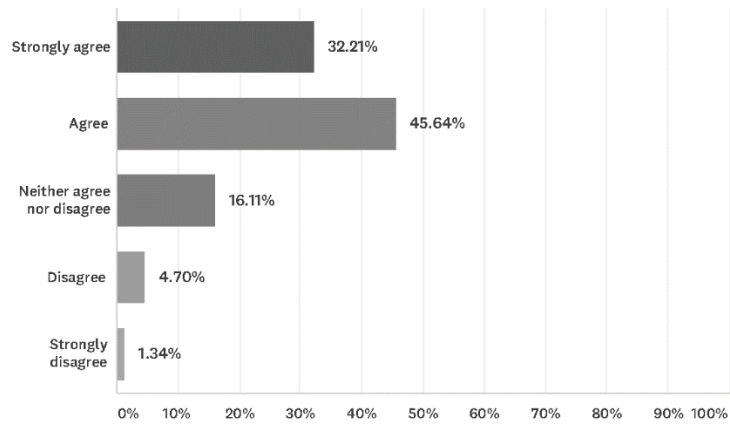
Staff Satisfaction Survey 2018



ANSWER CHOICES	RESPONSES	
Strongly agree	44.97%	67
Agree	42.28%	63
Neither agree nor disagree	11.41%	17
Disagree	0.00%	0
Strongly disagree	1.34%	2
TOTAL		149

### Q10 The organization provides me with opportunities to develop.

Answered: 149 Skipped: 6



ANSWER CHOICES	RESPONSES
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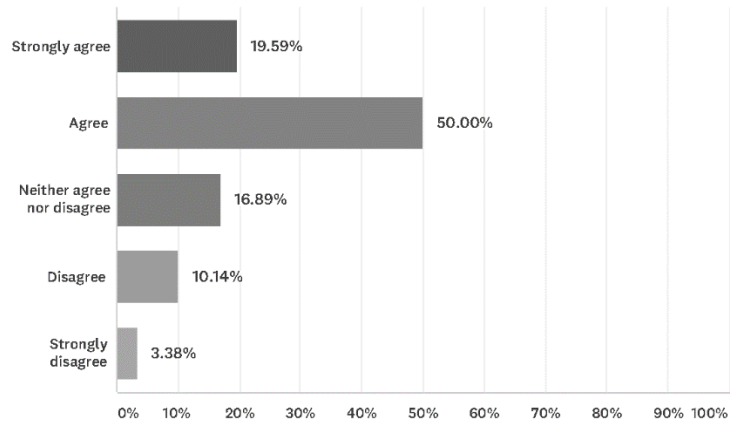
6 / 17

### Staff Satisfaction Survey 2018

Strongly agree	32.21%	48
Agree	45.64%	68
Neither agree nor disagree	16.11%	24
Disagree	4.70%	7
Strongly disagree	1.34%	2
<b>TOTAL</b>		<b>149</b>

### Q11 I receive regular and helpful feedback regarding my work and development.

Answered: 148 Skipped: 7

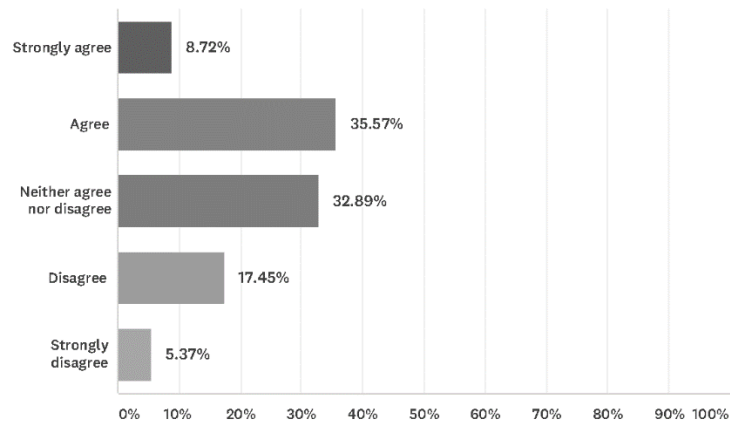


ANSWER CHOICES	RESPONSES	
Strongly agree	19.59%	29
Agree	50.00%	74
Neither agree nor disagree	16.89%	25
Disagree	10.14%	15
Strongly disagree	3.38%	5
<b>TOTAL</b>		<b>148</b>

### Q12 The performance evaluation (Annual Review) process helps me to be more productive.

Answered: 149 Skipped: 6

### Staff Satisfaction Survey 2018



ANSWER CHOICES	RESPONSES	
Strongly agree	8.72%	13
Agree	35.57%	53
Neither agree nor disagree	32.89%	49
Disagree	17.45%	26
Strongly disagree	5.37%	8
TOTAL		149

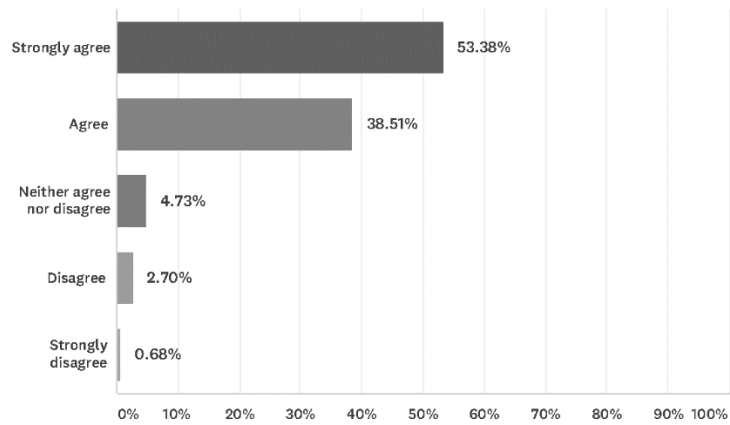
### Q13 Additional comments related to Development

Answered: 16 Skipped: 139

### Q14 I think that my supervisor values my input, views and participation.

Answered: 148 Skipped: 7

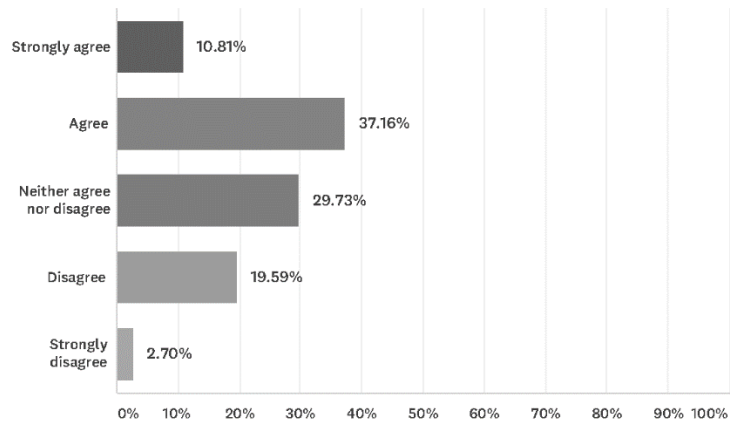
### Staff Satisfaction Survey 2018



ANSWER CHOICES	RESPONSES	
Strongly agree	53.38%	79
Agree	38.51%	57
Neither agree nor disagree	4.73%	7
Disagree	2.70%	4
Strongly disagree	0.68%	1
TOTAL		148

### Q15 Inter-Varsity is well led at all levels.

Answered: 148 Skipped: 7



ANSWER CHOICES	RESPONSES
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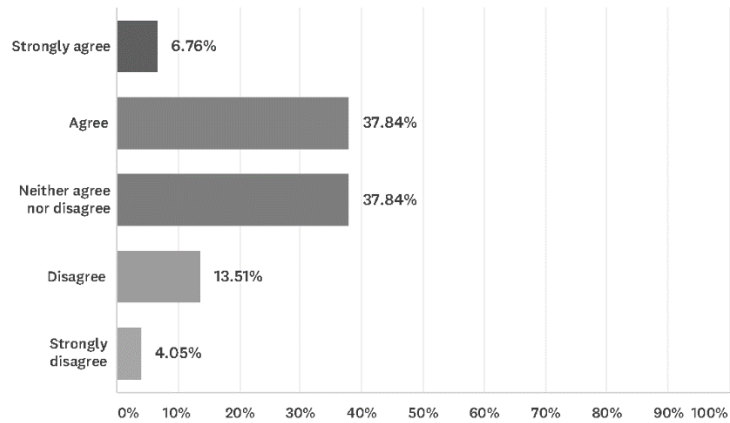
9 / 17

### Staff Satisfaction Survey 2018

Strongly agree	10.81%	16
Agree	37.16%	55
Neither agree nor disagree	29.73%	44
Disagree	19.59%	29
Strongly disagree	2.70%	4
<b>TOTAL</b>		<b>148</b>

### Q16 We systematically adopt new and improved ways to work.

Answered: 148 Skipped: 7



ANSWER CHOICES	RESPONSES	
Strongly agree	6.76%	10
Agree	37.84%	56
Neither agree nor disagree	37.84%	56
Disagree	13.51%	20
Strongly disagree	4.05%	6
<b>TOTAL</b>		<b>148</b>

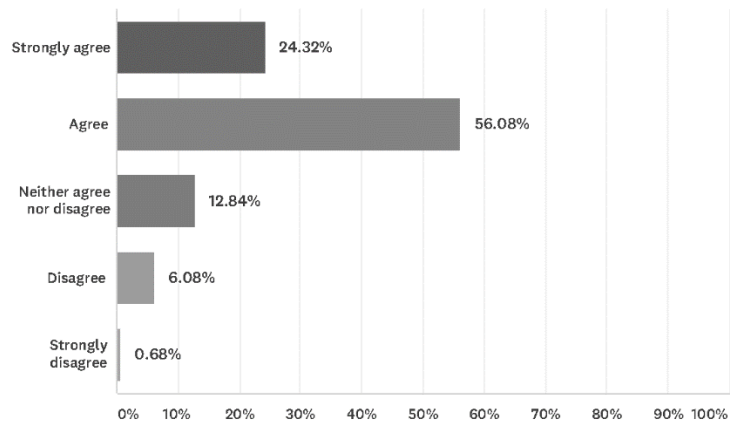
### Q17 Additional comments related to Leadership

Answered: 21 Skipped: 134

### Q18 I feel empowered to do my job effectively.

Answered: 148 Skipped: 7

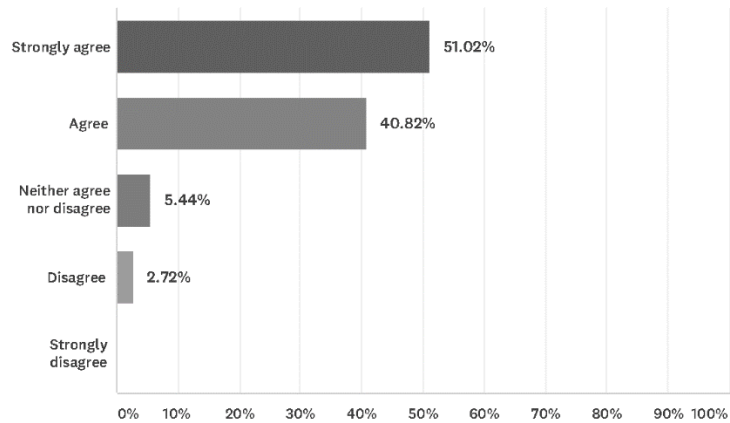
Staff Satisfaction Survey 2018



ANSWER CHOICES	RESPONSES	
Strongly agree	24.32%	36
Agree	56.08%	83
Neither agree nor disagree	12.84%	19
Disagree	6.08%	9
Strongly disagree	0.68%	1
TOTAL		148

Q19 I feel that my work is meaningful and that it contributes to the success of the organization.

Answered: 147 Skipped: 8

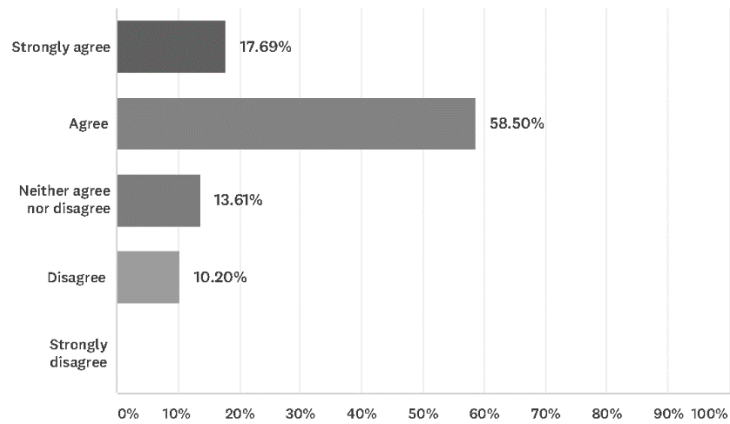


### Staff Satisfaction Survey 2018

ANSWER CHOICES	RESPONSES	
Strongly agree	51.02%	75
Agree	40.82%	60
Neither agree nor disagree	5.44%	8
Disagree	2.72%	4
Strongly disagree	0.00%	0
TOTAL		147

Q20 I am informed about changes that take place in the organization.

Answered: 147 Skipped: 8

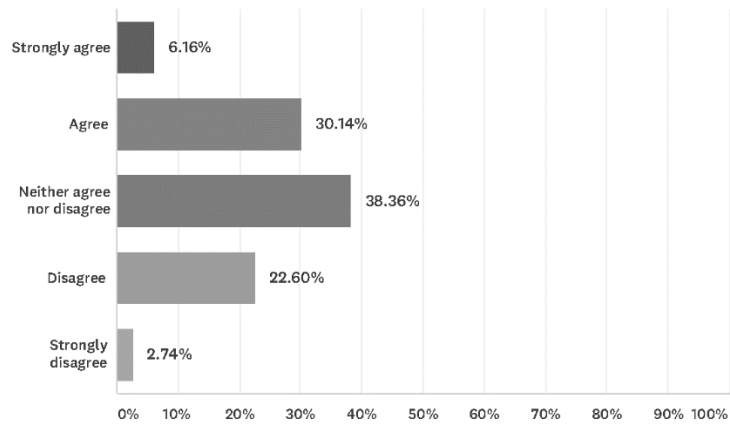


ANSWER CHOICES	RESPONSES	
Strongly agree	17.69%	26
Agree	58.50%	86
Neither agree nor disagree	13.61%	20
Disagree	10.20%	15
Strongly disagree	0.00%	0
TOTAL		147

Q21 We are an organization that promotes and manages change well.

Answered: 146 Skipped: 9

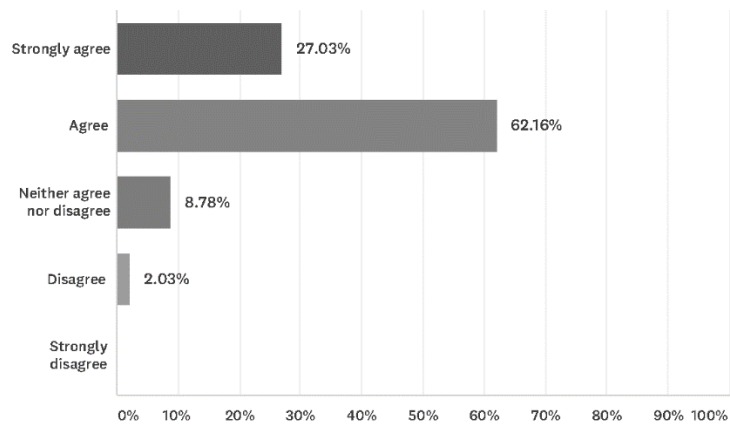
Staff Satisfaction Survey 2018



ANSWER CHOICES	RESPONSES	
Strongly agree	6.16%	9
Agree	30.14%	44
Neither agree nor disagree	38.36%	56
Disagree	22.60%	33
Strongly disagree	2.74%	4
TOTAL		146

Q22 Inter-Varsity is effective in serving youth, students and graduates.

Answered: 148 Skipped: 7



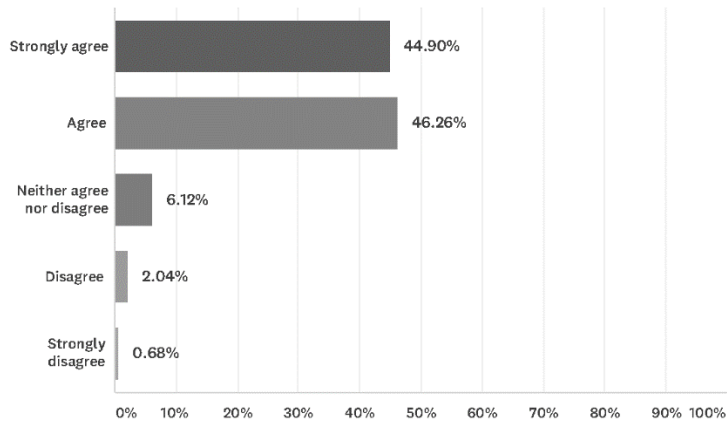
ANSWER CHOICES	RESPONSES
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### Staff Satisfaction Survey 2018

Strongly agree	27.03%	40
Agree	62.16%	92
Neither agree nor disagree	8.78%	13
Disagree	2.03%	3
Strongly disagree	0.00%	0
<b>TOTAL</b>		<b>148</b>

### Q23 I feel inspired by the mission and vision of Inter-Varsity.

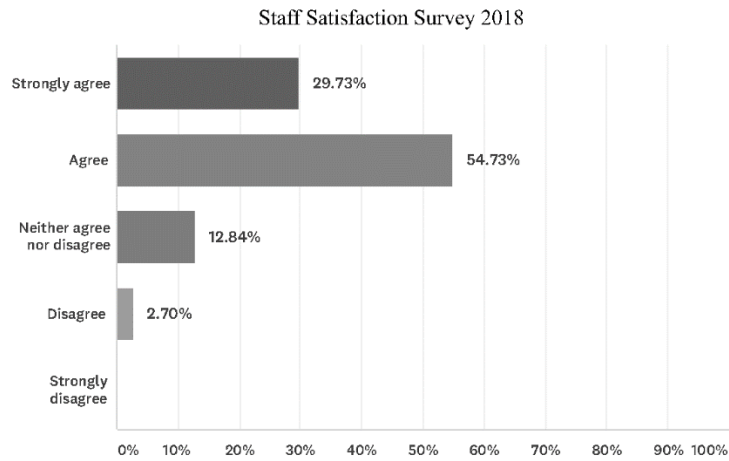
Answered: 147 Skipped: 8



ANSWER CHOICES	RESPONSES	
Strongly agree	44.90%	66
Agree	46.26%	68
Neither agree nor disagree	6.12%	9
Disagree	2.04%	3
Strongly disagree	0.68%	1
<b>TOTAL</b>		<b>147</b>

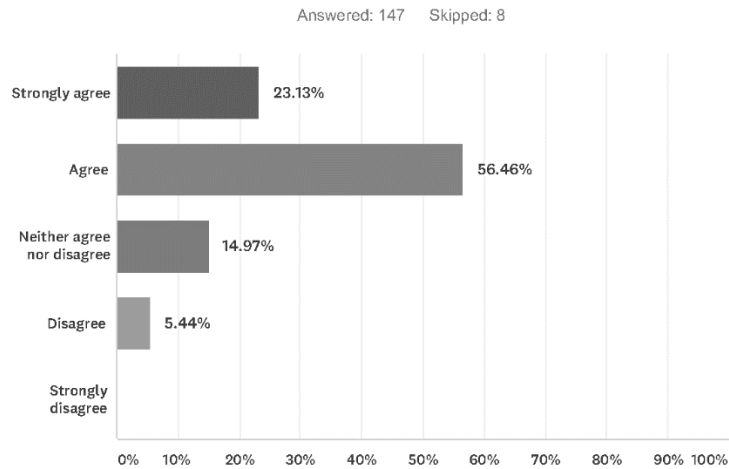
### Q24 The organization values and promotes ethnic diversity.

Answered: 148 Skipped: 7



ANSWER CHOICES	RESPONSES	
Strongly agree	29.73%	44
Agree	54.73%	81
Neither agree nor disagree	12.84%	19
Disagree	2.70%	4
Strongly disagree	0.00%	0
<b>TOTAL</b>		<b>148</b>

**Q25 Cooperation between different ministries and departments across the organization is encouraged.**



Staff Satisfaction Survey 2018

ANSWER CHOICES	RESPONSES	
Strongly agree	23.13%	34
Agree	56.46%	83
Neither agree nor disagree	14.97%	22
Disagree	5.44%	8
Strongly disagree	0.00%	0
TOTAL		147

**Q26 Additional comments related to Organizational Identity and Effectiveness**

Answered: 6 Skipped: 149

**Q27 What do you appreciate most about working with Inter-Varsity?**

Answered: 131 Skipped: 24

**Q28 What suggestions do you have to improve the work environment and organizational culture?**

Answered: 102 Skipped: 53

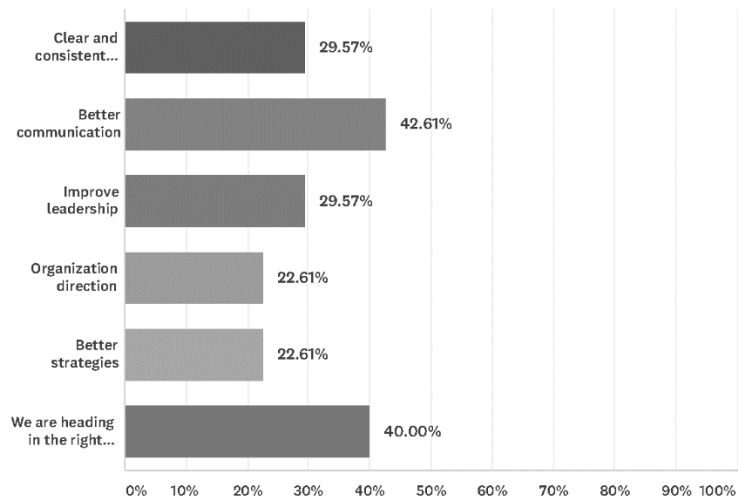
**Q29 If you could deliver one message to the Executive Team, what would it be?**

Answered: 116 Skipped: 39

**Q30 Please select the theme(s) that best relate(s) to the comment(s) you provided in question 29.**

Answered: 115 Skipped: 40

Staff Satisfaction Survey 2018



ANSWER CHOICES	RESPONSES	
Clear and consistent vision	29.57%	34
Better communication	42.61%	49
Improve leadership	29.57%	34
Organization direction	22.61%	26
Better strategies	22.61%	26
We are heading in the right direction	40.00%	46
Total Respondents: 115		

**APPENDIX F**

**SENIOR LEADER EXECUTIVE DEVELOPMENT, MODULE 1**

**October 2<sup>nd</sup>-3<sup>rd</sup>, 2013**

**InterVarsity Christian Fellowship of Canada**

Lead Facilitators:     Geri Rodman, IVCF  
                                  Peter Dickens, PhD- Director: Tyndale Leadership Centre

Wednesday, October 2<sup>nd</sup>, 2013

Time	Session	Lead
8:15	Breakfast	
8:45	Welcome and Rationale	Geri
	<ul style="list-style-type: none"> <li>• Links to Emerging Leaders program</li> </ul>	
9:00	Leading in Turbulent Times	Dr. Gary Nelson
10:00	Debriefing	Peter
	<ul style="list-style-type: none"> <li>• Key strategic lessons from Gary</li> <li>• Leadership insights</li> </ul>	
10:20	Overview of the program	Peter
10:30	Break	
10:45	Orientation	
	<ul style="list-style-type: none"> <li>• Spiritual direction</li> <li>• Action learning projects</li> <li>• The coaching relationship</li> </ul>	Peter Peter Marion Howell
11:30	Coaches Corner	Marion Howell
	<ul style="list-style-type: none"> <li>• Dialogue: Supporting people through change</li> </ul>	
12:00	Lunch	
1:00	Expanded understanding of leadership	Peter
	<ul style="list-style-type: none"> <li>• Strategic versus operational leadership</li> <li>• Locating self- based on strengths</li> </ul>	

2:45	Break	
3:00	Theology of leadership	Peter
	<ul style="list-style-type: none"> <li>• 1 Samuel 8-13</li> <li>• Daniel 4</li> <li>• Mark 10:35-45</li> <li>• Ephesians 4</li> </ul>	
5:00	Dinner	

Thursday, October 3<sup>rd</sup>, 2013

Time	Session	Lead
8:30	Breakfast	
9:00	Developing a whole systems view	Peter
	<ul style="list-style-type: none"> <li>• Leading from the balcony</li> </ul>	
10:15	Break	
10:30	Leading change from a systems perspective	Peter
11:15	Christian not-for-profit governance	Peter
	<ul style="list-style-type: none"> <li>• Biblical perspective on governance</li> <li>• Role/relationship with the Board</li> <li>• Board and CEO</li> <li>• IVCF's governance model</li> </ul>	
12:00	Lunch	
1:00	Essentials of Fundraising	Lorie Hartshorn
	<ul style="list-style-type: none"> <li>• Strategic versus personal fundraising</li> <li>• Overall strategy</li> <li>• Developing the case for support</li> <li>• Nurturing relationships</li> </ul>	
2:35	Break	
3:00	Essentials of Fundraising (cont'd)	Lorie Hartshorn
5:50	Dinner	
6:30	Fireside chat	Steve Holmes

- Open dialogue with the former chair of Tyndale and a highly successful entrepreneur
- Governance and leadership in turbulent times

**APPENDIX G**

**SENIOR LEADER EXECUTIVE DEVELOPMENT, MODULE 2**

**Impact and Influence**

**April 7<sup>th</sup>-9<sup>th</sup>, 2014**

**InterVarsity Christian Fellowship of Canada**

Lead Facilitators:     Geri Rodman, IVCF  
                                  Peter Dickens, PhD- Director: Tyndale Leadership Centre

Monday, April 7<sup>th</sup>

Time	Session	Lead
8:30	Breakfast	
9:00	Welcome back!	Peter
	<ul style="list-style-type: none"> <li>• Review of program/agenda</li> </ul>	
9:15	A Biblical Perspective: The Paradoxes of Leadership	Janet Clark
10:00	Debriefing	Peter
	Key lessons from Janet	
	Leadership insights	
10:30	Break	
10:45	Emotional Intelligence	Peter
	<ul style="list-style-type: none"> <li>• Basic neurology of emotions</li> <li>• Effective Self-Management</li> </ul>	
12:00	Lunch	
1:00	Emotional Intelligence	Peter
	<ul style="list-style-type: none"> <li>• Having difficult conversations/managing others</li> <li>• EI and change</li> </ul>	
4:30	End of Day	
5:00	Dinner Together	

Tuesday, April 8<sup>th</sup>

Time	Session	Lead
8:30	Breakfast	
9:00	Developing high impact presentations <ul style="list-style-type: none"><li>• Orienting purpose</li><li>• Structure</li><li>• Voice and body</li><li>• Presentation tools</li></ul>	Peter
10:15	Break	
10:30	Presentations (cont'd)	Peter
12:00	Lunch	
1:00	Crisis management in an age of social media	Linda Smith
4:30	End of day	
5:00	Dinner together	

Wednesday, April 9<sup>th</sup>

Time	Session	Lead
8:30	Effective Delegation	Marion
10:00	Break	
10:15	Thinking Strategically in Turbulent Times	Dave Toycen
12:00	Lunch	
1:00	Leading Change: A Complexity Perspective	Peter
2:30	Break	
2:45	Developing resilience	Peter
4:00	Fireside Chat	Lorne Dueck

**APPENDIX H**

**SENIOR LEADER EXECUTIVE DEVELOPMENT, MODULE 3**

**Strategy, Change, Innovation and Relationships**

**October 1<sup>st</sup>-3<sup>rd</sup>, 2014**

**InterVarsity Christian Fellowship of Canada**

Lead Facilitators:     Geri Rodman, DMin, Candidate  
                                  Marion Howell, BAS (Hon), PCC

Wednesday, October 1<sup>st</sup>

Time	Session	Lead
8:30	Breakfast	
9:00	Welcome Back!	Geri Rodman
	<ul style="list-style-type: none"> <li>▪ Confirming program's intentions</li> <li>▪ IVCF Senior Leadership Competencies</li> <li>▪ Review of project requirements</li> </ul>	
	Module Set Up	
	<ul style="list-style-type: none"> <li>▪ Review of program/agenda</li> <li>▪ Recognition of the needs of different personality types</li> </ul>	
10:00	Theological Reflections on Strategic Relationships	Gary Nelson
11:15	Break	
11:30	Small Group Debriefing	Marion Howell
	<ul style="list-style-type: none"> <li>▪ Key lessons from Gary</li> <li>▪ Leadership insights</li> </ul>	
12:15	Lunch	
1:00	Driving Innovation	Marion Howell
	1. Diagnosis: What do we need to innovate?	
	2. Blocks: What gets in our way	
4:30	End of Day	

- Hand out “Change Paradigms” self-assessment
- 5:00 Dinner Together Geri’s Home

Thursday, October 2<sup>nd</sup>

Time	Session	Lead
8:30	Breakfast	
9:00	Leading Change	Marion Howell
	<i>An overview of five approaches to organizational change and providing an opportunity to build insight on how participants prefer to lead and how to lead across the various preferences.</i>	
10:15	Break	
10:30	Leading Change (Continued)	Marion Howell
12:00	Lunch	
1:00	Resilience in Leadership	Rob Elkington, PhD
	<i>The focus will be on the inter-relationship between leader presence and resilience, particularly in complex contexts. This session is based on Dr. Elkington’s most recent research to be presented at ILA.</i>	
2:30	Break	
2:45	Resilience in Leadership (cont’d)	Rob Elkington, PhD
4:30	End of day	
5:00	Dinner Meeting together at NSC	

Friday, October 3<sup>rd</sup>

Time	Session	Lead
8:00	Breakfast	
8:30	Scenario Analysis	Marion Howell
	<i>We will present three scenarios each based on an evolving scenario for which the groups need to develop and defend a strategy. For each, they need to address questions of context, change paradigms, and appropriate relationships.</i>	
10:15	Break	
10:30	Strategies to Develop Strategic Relationships	Gary Nelson

and Manage Public Image

*Gary will explore different ways to expand your sphere of influence and connectedness, while maintaining a positive public image.*

12:00	Lunch	
1:00	TRIZ Engineering	Marion Howell
	<i>Reverse engineering that moves from an idealized worst-case scenario through identification of current practices to new strategies for change.</i>	
2:15	Break	
2:30	Tying it All Together	Marion Howell
	<i>Small group driven activity to help them pull key elements of their learning toward the project they're working on.</i>	
3:30	Fireside Chat	Angie Draskovic CEO Yonge St. Mission
4:30	End of Day	Geri Rodman

## APPENDIX I

### EMERGING LEADERS PROGRAM MODULE 1

#### Emerging Leaders Initiative March 19-23, 2007

Monday	Tuesday	Wednesday	Thursday	Friday
	8:00 Breakfast	8:00 Breakfast Staff Meeting	8:00 Breakfast Staff Meeting	8:00 Breakfast Staff Meeting
	9:00-12:30 Worship Biblical Understanding of Conflict	9- 12:30 Worship Team Building	9:00 - 12:30 Worship Team Building	8:00-10:00 Personal Review 10:00-11:30 Small Group
	10:45-11:00 Break	10:45-11:00 Break	10:45-11:00 Break	
	Session Continued	Session Continued	Session Continued	11:30 Worship Celebration and Closure
	12:30 Lunch –out Small group	12:30 Lunch - out	12:30 Lunch – out Small Group	1:00 Lunch
	3:00 Movie & Discussion	3 – 5 PM Afternoon Activities	4:00 -6:00 Afternoon Session Team Building	2:00 PM Departure
4:00 Welcome Book Discussion				
5:30 Dinner (Aurora)	5:30 Dinner (Grand York C)	6:00 Dinner (Aurora)	7:00 Dinner Out (Restaurant)	
6:30-9:30 Evening Session Movie and Discussion	Free	7:00-9:00 Evening Session Team Building	Out for the Evening	

## APPENDIX J

### EMERGING LEADERS PROGRAM MODULE 2

Inter-Varsity Canada  
Emerging Leaders

**Toronto, 26 – 30 October 2009**  
**Life Long Leadership Development**

	Monday	Tuesday	Wednesday	Thursday	Friday
<b>8:30 – 9:00 am</b>		Spiritual Formation	Spiritual Formation	Spiritual Formation	Spiritual Formation
<b>9:00 – 10:30 am</b>		Critical Incidents	Time Lines	Social Base	Giftedness
<b>10:30 – 11:00 am</b>		Break	Break	Break	Break
<b>11:00 – 12:30 pm</b>		Destiny	Time Lines	Social Base	Giftedness
<b>12:30 – 2:00 pm</b>		Lunch	Lunch	Lunch	Lunch
<b>2:00 – 3:30 pm</b>		Time Lines	Time Lines	Giftedness	Closure
<b>3:30 – 3:45 pm</b>		Break	Break	Break	
<b>3:45 – 5:00 pm</b>	Introductions: Begin with the End in Mind	Time Lines	Time Lines	Giftedness	
<b>6:00 pm</b>	Dinner	Dinner	Dinner	Dinner	
<b>7:15 – 8:30 pm</b>	Introduction to Life Long Development	Evening Assignment	Evening Assignment	Evening Assignment	

Life Long Leadership Development

Dr. Shelley G Trebesch

## APPENDIX K

### EMERGING LEADERS PROGRAM MODULE 3

#### Emerging Leaders Initiative Inspiring Communities to Mission through Visionary Leadership March 23-27, 2009

Monday	Tuesday	Wednesday	Thursday	Friday
	8:00 Breakfast 9:00 Morning Prayer 9:15-11:15 Building the Wall ! Nehemiah	8:00 Breakfast 9:00 Morning Prayer 9:15-11:15 Building the Wall ! Nehemiah	8:00 Breakfast 9:00 Morning Prayer 9:15-11:15 Building the Wall ! Nehemiah	8:00 Breakfast 9:00 Morning Prayer 9:15-11:15 Building the Wall ! Nehemiah
	Break 11:30 – 12:15 Personal reflection 12:15 Midday prayer 12:30 Lunch Out in small groups	Break 11:30 – 12:15 Personal reflection 12:15 Midday prayer 12:30 Lunch Out	Break 11:30 – 12:15 Personal reflection 12:15 Midday prayer 12:30 Lunch Out in small groups	Break 11:30 – 12:15 Personal reflection 12:15 Midday prayer 12:30 Lunch at Hotel
				1:45 – 2:30 Where do we go from here? 2:30 – 2:45 Closing Prayer
3:30 Welcome & Introduction Gathering Prayer Small Group 6:00 Dinner	3:00 Remember the Titans 5:30 Evening Prayer 6:00 Dinner	5:30 Evening Prayer 6:00 Dinner	3:00 Hoosiers 5:30 Evening Prayer 6:00 Dinner	3:00 – 3:30 Departure
7:15 -10:15 Evening Session Oceans 11	7:30-9:15 Evening Session Worship Sharing Vision Realities: Dr. Gary Nelson General Secretary Canadian Baptist Ministries	7:30-9:30 Evening Session Worship Sharing Vision Realities: Philip Donne President Campbell Company	7:30-9:30 Evening Session Worship Sharing Vision Realities: Geri Rodman President IVCF Canada	
10:15 Night Prayer 10:30 Social Time	9:15 Night Prayer 9:30 Examen in small groups 10:00 Social time	9:15 Night Prayer 9:30 Examen in small groups 10:00 Social time	9:15 Night Prayer 9:30 Examen in small groups 10:00 Social time	

## APPENDIX L

### EMERGING LEADERS INITIATIVE MISSIONAL TEAMS

#### Emerging Leaders Initiative Missional Teams March 22-26, 2010

Monday	Tuesday	Wednesday	Thursday	Friday
	8:00 Breakfast	8:00 Breakfast	8:00 Breakfast	8:00 Breakfast
	9:00 Morning Prayer 9:15-11:15	9:00 Morning Prayer 9:15-11:15	9:00 Morning Prayer 9:15-11:15	9:00 Morning Prayer 9:15-11:15
	Acts	Acts	Acts	Commissioning: Where do we go from here?
	Break 11:30 – 12:15 Personal reflection 12:15 Midday prayer 12:30 Lunch	Break 11:30 – 12:15 Personal reflection 12:15 Midday prayer 12:30 Lunch	Break 11:30 – 12:15 Personal reflection 12:15 Midday prayer 12:30 Lunch in small groups	Break 11:30 – 12:15 Personal reflection 12:15 Midday prayer 12:30 Departure
4:00 Welcome & Introduction National 24/7 Prayer	2:00 Realities of Youth Work Chris Thompkins 5:30 Evening Prayer	OFF	2:00 Movie (with discussion) 5:30 Evening Prayer	
5:00 Dinner in SG 7:15 -9:15	6:00 Dinner 7:30-9:15	6:00 Dinner 7:30-9:30	6:00 Dinner 7:30-9:30	
Acts	OFF	Evening Session Worship Acts alive today Ian Elliot	Evening Session Worship A Movement of God Geri Rodman	
9:15 Night Prayer 9:30 Social Time	9:15 Night Prayer 9:30 Examen in small groups 10:00 Social time	9:15 Night Prayer 9:30 Examen in small groups 10:00 Social time	9:15 Night Prayer 9:30 Examen in small groups 10:00 Social time	

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